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# CONSTITUTIONS
AND
# Canons Ecclesiastical,
TREATED UPON
By the BISHOP of *LONDON*,
President of the Convocation
FOR THE
Province of *CANTERBURY*,
And
*The rest of the Bishops and Clergie of the said Province:*
AND
Agreed upon with the Kings Majesties
Licence in their Synod begun at *London*,
*Anno Domini* 1603.

And in the year of the Reign of our Sovereign Lord *JAMES*,
by the Grace of God King of *England*, *France* & *Ireland* the First,
and of *Scotland* the Thirty seventh.

AND

Now published for the due observation of them by
his Majesties Authority, under the
# Great Seal of England.

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*LONDON*,
Printed by the Assigns of *John Bill* Deceas'd: And by
*Henry Hills*, and *Thomas Newcomb*, Printers to the
Kings most Excellent Majesty. MDCLXXXIII.

1603

AMES *by the grace of God, King of* England, Scotland, France *and* Ireland, *Defender of the Faith, &c. To all to whom these Presents shall come, Greeting. Whereas our Bishops, Deans of our Cathedral Churches, Archdeacons, Chapters and Colledges, and the other Clergie of every Diocess within the Province of* Canterbury, *being summoned and called by vertue of our Writ directed to the most*

Reverend Father in God, John, late Archbiſhop of Canterbury, and bearing date the 31. day of January, in the firſt year of our Reign of England, France and Ireland, and of Scotland the 37. to have appeared before him in our Cathedral Church of St. Paul in London, the 20. day of March then next enſuing, or elſewhere, as he ſhould have thought it moſt convenient, to treat, conſent, and conclude upon certain difficult and urgent affairs mentioned in the ſaid Writ, Did thereupon at the time appointed, and within the Cathedral Church of St. Paul aforeſaid, aſſemble themſelves, and appear in Convocation for that purpoſe, according to our ſaid Writ, before the Right Reverend Father in God, Richard Biſhop of London, duly (upon a ſecond Writ of ours dated the 9. day of March aforeſaid) authorized, appointed and conſtituted, by reaſon of the ſaid Archbiſhop of Canterbury his death, Preſident of the ſaid Convocation, to execute thoſe things which by vertue of our firſt Writ did appertain to him the ſaid Archbiſhop to have executed if he had lived: We, for divers urgent and weighty cauſes and conſiderations us thereunto eſpecially moving, of our eſpecial grace, certain knowledge, and meer motion, did by vertue of our Prerogative Royal, and Supreme Authority in cauſes Eccleſiaſtical, give and grant by our ſeveral Letters Patents under our great Seal of England, the one dated the 12. day of April laſt paſt, and the other the 25. day of June then next following, full, free and lawful liberty, licence, power and authority unto the ſaid Biſhop of London, Preſident of the ſaid Convocation, and to the other Biſhops, Deans, Archdeacons, Chapters and Colledges, and the reſt of the Clergie before mentioned of the ſaid Province, That they from time to time during

our

*our first Parliament now Prorogued, might confer, treat, debate, consider, consult and agree of, and upon such Canons, Orders, Ordinances and Constitutions as they should think necessary, fit and convenient for the honour and service of Almighty God, the good and quiet of the Church, and the better Government thereof, to be from time to time observed, performed, fulfilled and kept as well by the Archbishops of* Canterbury, *the Bishops and their Successors, and the rest of the whole Clergie of the said Province of* Canterbury *in their several Callings, Offices, Functions, Ministeries, Degrees and Administrations, as also by all and every Dean of the Arches, and other Judge of the said Archbishops Courts, Guardians of Spiritualties, Chancellors, Deans and Chapters, Archdeacons, Commissaries, Officials, Registers, and all and every other Ecclesiastical Officers, and their inferiour Ministers whatsoever, of the same Province of* Canterbury, *in their and every of their distinct Courts, and in the order and manner of their and every of their Proceedings: and by all other persons within this Realm, as far as lawfully, being members of the Church, it may concern them, as in our said Letters Patents amongst other clauses more at large doth appear. Forasmuch as the Bishop of* London, *President of the said Convocation, and others the said Bishops, Deans, Archdeacons, Chapters and Colledges, with the rest of the Clergie, having met together at the time and place before mentioned, and then and there by vertue of our said Authority granted unto them, treated of, concluded, and agreed upon certain Canons, Orders, Ordinances and Constitutions, to the end and purpose by us limited and prescribed unto them, and have thereupon offered and*

*presented*

*presented the same unto us, most humbly desiring us to give our Royal Assent unto their said Canons, Orders, Ordinances and Constitutions, according to the form of a certain Statute or Act of Parliament made in that behalf, in the 25. year of the Reign of King* Henry *the Eighth, and by our said Prerogative Royal and supreme Authority in Causes Ecclesiastical, to ratifie by our Letters Patents under our Great Seal of* England, *and to confirm the same; the title and tenour of them being word for word as ensueth.*

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Constitutions

# Constitutions and Canons ECCLESIASTICAL,

Treated upon by the Bishop of *London*, President of the Convocation for the Province of *Canterbury*, and the rest of the Bishops and Clergy of the said Province; and agreed upon with the Kings Majesties Licence in their Synod begun at *London*, *An. Dom.* 1603. And in the year of the Reign of our Sovereign Lord JAMES, by the grace of God, King of *England*, *France*, and *Ireland* the First, and of *Scotland* the Thirty seventh.

## Of the Church of England.

### I.

### The Kings Supremacy over the Church of England, in Causes Ecclesiastical, to be maintained.

SOur duty to the Kings most Excellent Majesty requireth, We first decree and ordain, That the Archbishop of Canterbury (from time to time) all Bishops of this Province, all Deans, Archdeacons, Parsons, Vicars, and all other Ecclesiastical persons, shall faithfully keep and observe, and (as much as in them lieth) shall cause to be observed and kept of others, all and singular Laws and Statutes made for restoring to the Crown of this Kingdom, the ancient Jurisdiction over the state Ecclesiastical, and abolishing of all foreign Power repugnant to the same. Furthermore, all Ecclesiastical persons having Cure of Souls, and all other Preachers, and Readers of Divinity Lectures, shall to the uttermost of their Wit, Knowledge, and Learning, purely and sincerely (without any colour or dissimulation) teach, manifest, open, and declare Four times every year (at the least) in their Sermons and other Collations and Lectures, That all usurped and foreign Power, (forasmuch as the same hath no establishment nor ground by the Law of God) is for most just causes taken away and abolished: and that therefore no manner of obe-

dience, or subjection within his Majesties Realms and Dominions, is due unto any such foreign Power: but that the Kings power within his Realms of England, Scotland and Ireland, and all other his Dominions and Countreys, is the highest Power under God, to whom all men, as well Inhabitants, as born within the same, do by Gods Laws owe most Loyalty and Obedience, afore and above all other Powers and Potentates in earth.

II.

Impugners of the Kings Supremacy, censured.

Whosoever shall hereafter affirm, That the Kings Majesty hath not the same Authority in causes Ecclesiastical, that the godly Kings had amongst the Jews, and Christian Emperours of the Primitive Church, or impeach any part of his Regal Supremacy in the said causes restored to the Crown, and by the Laws of this Realm therein established: Let him be Excommunicated ipso facto, and not restored, but onely by the Archbishop, after his repentance and publick revocation of those his wicked Errors.

III.

The Church of England, a true and Apostolical Church.

Whosoever shall hereafter affirm, That the Church of England by Law established under the Kings Majesty, is not a true and an Apostolical Church, teaching and maintaining the Doctrine of the Apostles: Let him be Excommunicated ipso facto, and not restored, but onely by the Archbishop, after his repentance and publick revocation of this his wicked Error.

IV.

Impugners of the publick worship of God established in the Church of England, censured.

Whosoever shall hereafter affirm, That the Form of Gods worship in the Church of England, established by Law, and contained in the Book of Common Prayer and Administration of Sacraments, is a corrupt, superstitious, or unlawful worship of God, or containeth any thing in it that is repugnant to the Scriptures: Let him be Excommunicated ipso facto, and not restored, but by the Bishop of the place, or Archbishop, after

after his repentance and publick revocation of ſuch his wicked Errors.

V.

Impugners of the Articles of Religion eſtabliſhed in the Church of England, cenſured.

WHoſoever ſhall hereafter affirm, That any of the Nine and thirty Articles agreed upon by the Archbiſhops and Biſhops of both Provinces, and the whole Clergie in the Convocation holden at London in the year of our Lord God, One thouſand five hundred ſixty two, for avoiding diverſities of Opinions, and for the eſtabliſhing of Conſent touching true Religion, are in any part ſuperſtitious or erroneous, or ſuch as he may not with a good conſcience ſubſcribe unto: Let him be Excommunicated ipſo facto, and not reſtored, but onely by the Archbiſhop, after his repentance and publick revocation of ſuch his wicked Errors.

VI.

Impugners of the Rites and Ceremonies eſtabliſhed in the Church of England, cenſured.

WHoſoever ſhall hereafter affirm, That the Rites and Ceremonies of the Church of England by Law eſtabliſhed, are wicked, Antichriſtian, or ſuperſtitious, or ſuch as being commanded by lawful Authority, men who are zealouſly and godly affected, may not with any good conſcience approve them, uſe them, or as occaſion requireth, ſubſcribe unto them: Let him be Excommunicated ipſo facto, and not reſtored until he repent, and publickly revoke ſuch his wicked Errors.

VII.

Impugners of the Government of the Church of England by Archbiſhops, Biſhops, &c. cenſured.

WHoſoever ſhall hereafter affirm, That the Government of the Church of England under his Majeſty by Archbiſhops, Biſhops, Deans, Archdeacons, and the reſt that bear Office in the ſame, is Antichriſtian, or repugnant to the Word of God: Let him be Excommunicated ipſo facto, and ſo continue until he repent, and publickly revoke ſuch his wicked Errors.

VIII.

Impugners of the Form of conſecrating and ordering Archbiſhops Biſhops, &c. in the Church of England, cenſured.

WHoſoever ſhall hereafter affirm or teach, That the form and manner of making and conſecrating Biſhops, Prieſts and Deacons, containeth any thing in it, that is repugnant to the Word of God; or that they who are made Biſhops, Prieſts or Deacons in that form, are not lawfully made, nor ought to be accounted either by themſelves or others, to be truly either Biſhops, Prieſts or Deacons, until they have ſome other calling to thoſe Divine Offices: Let him be Excommunicated ipſo facto, not to be reſtored until he repent, and publickly revoke ſuch his wicked Errors.

IX.

Authors of Schiſm in the Church of England, cenſured.

WHoſoever ſhall hereafter ſeparate themſelves from the Communion of Saints as it is approved by the Apoſtles rules in the Church of England, and combine themſelves together in a new Brotherhood, accompting the Chriſtians who are conformable to the Doctrine, Government, Rites and Ceremonies of the Church of England, to be prophane and unmeet for them to joyn with in Chriſtian profeſſion: Let them be Excommunicated ipſo facto, and not reſtored, but by the Archbiſhop, after their repentance and publick revocation of ſuch their wicked Errors.

X.

Maintainers of Schiſmaticks in the Church of England, cenſured.

WHoſoever ſhall hereafter affirm, That ſuch Miniſters as refuſe to ſubſcribe to the form and manner of Gods Worſhip in the Church of England prescribed in the Communion Book, and their adherents, may truly take unto them the Name of another Church not eſtabliſhed by Law, and dare preſume to publiſh it, That this their pretended Church hath of long time groaned under the burthen of certain Grievances impoſed upon it, and upon the members thereof before mentioned, by the Church of England, and the Orders and Conſtitutions therein by Law eſtabliſhed: Let them be Excommunicated, and not reſtored until they repent, and publickly revoke ſuch their wicked Errors.

XI.

XI.

Maintainers of Conventicles, censured.

WHosoever shall hereafter affirm or maintain, That there are within this Realm other Meetings, Assemblies or Congregations, of the Kings born Subjects, then such as by the Laws of this Land are held and allowed, which may rightly challenge to themselves the Name of True and Lawful Churches: Let him be Excommunicated, and not restored, but by the Archbishop, after his repentance, and publick revocation of such his wicked Errors.

XII.

Maintainers of Constitutions made in Conventicles, censured.

WHosoever shall hereafter affirm, That it is lawful for any sort of Ministers and Lay-persons, or of either of them, to joyn together, and make Rules, Orders, or Constitutions in causes Ecclesiastical, without the Kings Authority, and shall submit themselves to be ruled and governed by them: Let them be Excommunicated ipso facto, and not be restored until they repent, and publickly revoke those their wicked and Anabaptistical Errors.

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## Of Divine Service, and Administration of the Sacraments.

XIII.

Due celebration of Sundays and Holy days.

ALl manner of persons within the Church of England, shall from henceforth celebrate and keep the Lords day, commonly called Sunday, and other Holidays, according to Gods holy will and pleasure, and the Orders of the Church of England, prescribed in that behalf; that is, in hearing the Word of God read and taught, in private and publick Prayers; in acknowledging their offences to God, and amendment of the same, in reconciling themselves charitably to their Neighbors where displeasure hath been, in often times receiving the Communion of the Body and Blood of Christ, in visiting of the poor and sick, using all godly and sober conversation.

XIV.

XIV

The prescript Form of Divine Service to be used on Sundays and Holy days.

THe Common Prayer shall be said or sung distinctly and reverently upon such days as are appointed to be kept Holy by the Book of Common Prayer, and their Eves, and at convenient and usual times of those days, and in such place of every Church as the Bishop of the Diocels, or Ecclesiastical Ordinary of the place shall think meet for the largeness or straitness of the same, so as the people may be most edified. All Ministers likewise shall observe the Orders, Rites, and Ceremonies prescribed in the Book of Common Prayer, as well in reading the holy Scriptures and saying of Prayers, as in Administration of the Sacraments, without either diminishing in regard of preaching, or in any other respect, or adding any thing in the matter or form thereof.

XV.

The Letany to be read on Wednesdays and Fridays.

THe Letany shall be said or sung when, and as it is set down in the Book of Common Prayer, by the Parsons, Vicars, Ministers or Curates, in all Cathedral, Collegiate, Parish Churches and Chappels, in some convenient place, according to the discretion of the Bishop of the Diocels, or Ecclesiastical Ordinary of the place. And that we may speak more particularly, upon Wednesdays and Fridays weekly, though they be not Holy days, the Minister at the accustomed hours of Service, shall resort to the Church and Chappel, and warning being given to the people by tolling of a Bell, shall say the Letany prescribed in the Book of Common Prayer: whereunto we wish every Houlholder dwelling within half a mile of the Church, to come or send one at the least of his Houshold fit to joyn with the Minister in Prayers.

XVI.

Colledges to use the prescript Form of Divine Sevice.

IN the whole Divine Service, and Administration of the holy Communion, in all Colledges and Halls in both Universities, the Order, Form and Ceremonies, shall be duly observed as they are set down and prescribed in the Book of Common Prayer, without any omission or alteration.

XVII.

XVII.

Students in Colledges to wear Surplices in time of Divine Service.

ALl Maſters and Fellows of Colledges or Halls, and all the Scholars and Students in either of the Univerſities, ſhall in their Churches and Chappels upon all Sundays, Holy days, and their Eves, at the time of Divine Service, wear Surplices according to the Order of the Church of England: and ſuch as are Graduates, ſhall agreeably wear with their Surplices ſuch Hoods as do ſeverally appertain unto their degrees.

XVIII.

A Reverence and Attention to be uſed within the Church in time of Divine Service.

IN the time of Divine Service, and of every part thereof, all due Reverence is to be uſed; for it is according to the Apoſtles rule, Let all things be done decently, and according to order: Anſwerable to which Decency and Order, we judge theſe our directions following; No man ſhall cover his Head in the Church or Chappel in the time of Divine Service, except he have ſome infirmity; in which caſe, let him wear a Night-cap or Coife. All manner of perſons then preſent, ſhall reverently kneel upon their knees when the general Confeſſion, Letany and other Prayers are read; and ſhall ſtand up at the ſaying of the Belief, according to the Rules in that behalf preſcribed in the Book of Common Prayer: And likewiſe when in time of Divine Service the Lord Jeſus ſhall be mentioned, due and lowly reverence ſhall be done by all perſons preſent as it hath been accuſtomed; teſtifying by theſe Outward Ceremonies and Geſtures, their inward Humility, Chriſtian Reſolution, and due acknowledgment that the Lord Jeſus Chriſt, the true eternal Son of God, is the onely Saviour of the World, in whom alone all the Mercies, Graces and Promiſes of God to Mankind, for this Life & the Life to come, are fully and wholly compriſed. None, either man, woman or child, of what calling ſoever, ſhall be otherwiſe at ſuch times buſied in the Church, then in quiet attendance to hear, mark and underſtand that which is Read, Preached or Miniſtred; ſaying in their due places audibly with the Miniſter, the Confeſſion, the Lords Prayer and the Creed; and making ſuch other Anſwers to the Publick Prayers as are appointed in the Book of Common Prayer: Neither ſhall they diſturb

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the Service or Sermon by walking or talking, or any other way, nor depart out of the Church during the time of Service or Sermon, without some urgent or reasonable cause.

XIX.

Loyterers not to be suffered near the Church in time of Divine Service.

The Church-wardens or Quest-men, and their Assistants, shall not suffer any idle persons to abide either in the Church-yard or Church-porch, during the time of Divine Service or Preaching; but shall cause them either to come in, or to depart.

XX.

Bread and Wine to be provided against every Communion.

The Church-wardens of every Parish against the time of every Communion, shall at the charge of the Parish, with the advice and direction of the Minister, provide a sufficient quantity of fine white Bread, and of good and wholsom Wine for the number of Communicants that shall from time to time receive there: which Wine we require to be brought to the Communion Table in a clean and sweet standing Pot, or Stop of Peuter, if not of purer mettal.

XXI.

The Communion to be thrice a year received.

In every Parish Church and Chappel where Sacraments are to be administred within this Realm, the holy Communion shall be ministred by the Parson, Vicar, or Minister, so often, and at such times as every Parishioner may Communicate, at the least thrice in the year (whereof the Feast of Easter to be one) according as they are appointed by the Book of Common Prayer. Provided, That every Minister as oft as he administreth the Communion, shall first receive that Sacrament himself. Furthermore, no Bread or Wine newly brought shall be used: but first the words of Institution shall be rehearsed when the said Bread and Wine be present upon the Communion Table. Likewise the Minister shall deliver both the Bread and the Wine to every Communicant severally.

XXII.

XXII.

Warning to be given beforehand for the Communion.

WHereas every Lay-perſon is bound to receive the holy Communion thrice every year, and many notwithſtanding do not receive that Sacrament once in a year: we do require every Miniſter to give warning to his Pariſhioners publickly in the Church at Morning Prayer, the Sunday before every time of his adminiſtring that holy Sacrament, for their better preparation of themſelves: Which ſaid warning we enjoyn the ſaid Pariſhioners to accept and obey, under the penalty and danger of the Law.

XXIII.

Students in Colledges to receive the Communion four times a year.

IN all Colledges and Halls within both the Univerſities, the Maſters and Fellows, ſuch eſpecially as have any Pupils, ſhall be careful that all their ſaid Pupils, and the reſt that remain amongſt them, be well brought up, and throughly inſtructed in points of Religion, and that they do diligently frequent publick Service and Sermons, and receive the holy Communion; which we ordain to be adminiſtred in all ſuch Colledges and Halls the firſt or ſecond Sunday of every Month, requiring all the ſaid Maſters, Fellows, and Scholars, and all the reſt of the Students, Officers, and all other the ſervants there ſo to be ordered, that every one of them ſhall communicate four times in the year at the leaſt, kneeling reverently and decently upon their knees, according to the Order of the Communion Book preſcribed in that behalf.

XXIV.

Copes to be worn in Cathedral Churches by thoſe that Adminiſter the Communion.

IN all Cathedral and Collegiate Churches, the holy Communion ſhall be adminiſtred upon principal Feaſt-days, ſometimes by the Biſhop, if he be preſent, and ſometimes by the Dean, & at ſometimes by a Canon or Prebendary, the principal Miniſter uſing a decent Cope, and being aſſiſted with the Goſpeller and Epiſtler agreeably, according to the Advertiſements publiſhed Ann. 7 Elizabethæ: The ſaid Communion to be Adminiſtred at ſuch times, and with ſuch limitation as is ſpecified

in the Book of Common Prayer. Provided, That no such limitation by any construction shall be allowed of, but that all Deans, Wardens, Masters, or Heads of Cathedral and Collegiate Churches, Prebendaries, Canons, Vicars, Petty-canons, Singing-men, and all others of the Foundation, shall receive the Communion four times yearly at the least.

XXV.

Surplices and Hoods to be worn in Cathedral Churches when there is no Communion.

IN the time of Divine Service and Prayers in all Cathedral and Collegiate Churches, when there is no Communion, it shall be sufficient to wear Surplices: saving that all Deans, Masters and Heads of Collegiate Churches, Canons and Prebendaries being Graduates, shall daily at the times both of Prayer and Preaching, wear with their Surplices such Hoods as are agreeable to their Degrees.

XXVI.

Notorious offenders not to be admitted to the Communion.

NO Minister shall in any wise admit to the receiving of the holy Communion, any of his Cure or Flock which be openly known to live in sin notorious without repentance, nor any who have maliciously and openly contended with their Neighbours, until they shall be reconciled: Nor any Churchwardens or Side-men, who having taken their Oaths to present to their Ordinaries all such publick offences as they are particularly charged to inquire of in their several Parishes, shall (notwithstanding their said Oaths, and that their faithful discharging of them is the chief means whereby publick sins and offences may be reformed and punished) wittingly and willingly, desperately and irreligiously incur the horrible crime of Perjury, either in neglecting or in refusing to present such of the said enormities and publick offences as they know themselves to be committed in their said Parishes, or are notoriously offensive to the Congregation there, although they be urged by some of their Neighbours, or by their Minister, or by their Ordinary himself, to discharge their consciences by presenting of them, and not to incur so desperately the said horrible sin of Perjury.

XXVII.

## XXVII.

### Schiſmaticks not to be admitted to the Communion.

NO Miniſter when he celebrateth the Communion, ſhall wittingly adminiſter the ſame to any but to ſuch as kneel, under pain of ſuſpenſion, nor under the like pain to any that refuſe to be preſent at Publick Prayers, according to the Orders of the Church of England, nor to any that are common and notorious depravers of the Book of Common Prayer, and adminiſtration of the Sacraments, and of the Orders, Rites, and Ceremonies therein preſcribed, or of any thing that is contained in any of the Articles agreed upon in the Convocation, One thouſand five hundred ſixty and two, or of any thing contained in the Book of ordering Prieſts and Biſhops, or to any that have ſpoken againſt and depraved his Majeſties Sovereign Authority in cauſes Eccleſiaſtical; except every ſuch perſon ſhall firſt acknowledge to the Miniſter before the Church-wardens, his repentance for the ſame, and promiſe by word (if he cannot write) that he will do ſo no more; and except (if he can write) he ſhall firſt do the ſame under his hand-writing, to be delivered to the Miniſter, and by him ſent to the Biſhop of the Diocels, or Ordinary of the place. Provided, That every Miniſter ſo repelling any (as is ſpecified either in this or in the next precedent Conſtitution) ſhall upon complaint, or being required by the Ordinary, ſignifie the cauſe thereof unto him, and therein obey his Order and Direction.

## XXVIII.

### Strangers not to be admitted to the Communion.

THe Church-wardens or Queſt-men, and their Aſſiſtants, ſhall mark as well as the Miniſter, whether all and every of the Pariſhioners come ſo often every year to the holy Communion, as the Laws and our Conſtitutions do require: And whether any Strangers come often and commonly from other Pariſhes to their Church, and ſhall ſhew their Miniſter of them, leſt perhaps they be admitted to the Lords Table amongſt others, which they ſhall forbid, and remit ſuch home to their own Pariſh Churches and Miniſters, there to receive the Communion with the reſt of their own Neighbours.

## XXIX.

### Fathers not to be Godfathers in Baptism, nor Children, not Communicants.

NO Parent shall be urged to be present, nor be admitted to answer as Godfather for his own Child: Nor any Godfather or Godmother shall be suffered to make any other Answer or Speech, then by the Book of Common Prayer is prescribed in that behalf: Neither shall any person be admitted Godfather or Godmother to any Child at Christning or Confirmation, before the said person so undertaking hath received the holy Communion.

## XXX.

### The lawful use of the Cross in Baptism, explained.

WE are sorry that his Majesties most Princely care and pains taken in the Conference at Hampton Court, amongst many other points, touching this one of the Cross in Baptism, hath taken no better effect with many, but that still the use of it in Baptism is so greatly stuck at and impugned. For the further declaration therefore of the true use of this Ceremony, and for the removing of all such scruple as might any ways trouble the Consciences of them who are indeed rightly Religious, following the royal steps of our most worthy King, because he therein followeth the rules of the Scriptures, and the practice of the Primitive Church; we do commend to all the true members of the Church of England, these our Directions and Observations ensuing.

First, it is to be observed, That although the Jews and Ethnicks derided both the Apostles, and the rest of the Christians, for preaching and believing in him who was crucified upon the Cross; yet all, both Apostles and Christians, were so far from being discouraged from their profession by the ignominy of the Cross, as they rather rejoyced and triumphed in it. Yea, the holy Ghost by the mouths of the Apostles did honour the Name of the Cross (being hateful among the Jews) so far, that under it he comprehended not onely Christ crucified, but the force, effects, and merits of his Death and Passion, with all the comforts, fruits and promises which we receive or expect thereby.

Secondly, The honour and dignity of the Name of the Cross, began at a reverend estimation even in the Apostles times, (for ought

ought that is known to the contrary) of the Sign of the Croſs; which the Chriſtians ſhortly after uſed in all their actions, thereby making an outward ſhew and profeſſion even to the aſtoniſhment of the Jews, That they were not aſhamed to acknowledge him for their Lord and Saviour, who died for them upon the Croſs. And this Sign they did not onely uſe themſelves with a kind of glory, when they met with any Jews, but Signed therewith their Children when they were Chriſtened, to dedicate them by that badge to his ſervice, whoſe benefits beſtowed upon them in Baptiſm, the name of the Croſs did repreſent. And this uſe of the Sign of the Croſs in Baptiſm was held in the Primitive Church, as well by the Greeks as the Latins, with one conſent and great applauſe. At what time, if any had oppoſed themſelves againſt it, they would certainly have been cenſured as Enemies of the name of the Croſs, and conſequently of Chriſts merits, the Sign whereof they couldno better endure. This continual and general uſe of the Sign of the Croſs, is evident by many teſtimonies of the ancient Fathers.

Thirdly, It muſt be confeſſed, that in proceſs of time the Sign of the Croſs was greatly abuſed in the Church of Rome, eſpecially after that corruption of Popery had once poſſeſſed it. But the abuſe of a thing doth not take away the lawful uſe of it. Nay, ſo far was it from the purpoſe of the Church of England to forſake and reject the Churches of Italy, France, Spain, Germany, or any ſuch like Churches, in all things which they held and practiſed, that, as the Apology of the Church of England confeſſeth, it doth with reverence retain thoſe Ceremonies which do neither endamage the Church of God, nor offend the minds of ſober men: and onely departed from them in thoſe particular points, wherein they were fallen both from themſelves in their ancient integrity, and from the Apoſtolical Churches which were their firſt Founders. In which reſpect, among ſt ſome other very ancient Ceremonies, the Sign of the Croſs in Baptiſm hath been retained in this Church, both by the judgment and practice of thoſe reverend Fathers and great Divines in the days of King Edward the Sixth, of whom ſome conſtantly ſuffered for the profeſſion of the truth: and others being exiled in the time of Queen Mary, did after their return in the beginning of the Reign of our late dread Sovereign, continually defend and uſe the ſame. This reſolution and practice of our Church hath been allowed and approved by the cenſure upon the Com-

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munion Book in King Edward the Sixth his days, and by the Harmony of confessions of later years: because indeed the use of this Sign in Baptism was ever accompanied here with such sufficient cautions and exceptions against all Popish Superstition and Errour, as in the like cases are either fit or convenient.

First, the Church of England since the abolishing of Popery hath ever held and taught, and so doth hold and teach still, that the Sign of the Cross used in Baptism, is no part of the substance of that Sacrament: For when the Minister dipping the Infant in Water, or laying Water upon the face of it, (as the manner also is) hath pronounced these words, I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost, the Infant is fully and perfectly Baptized. So as the Sign of the Cross being afterwards used, doth neither add any thing to the vertue and perfection of Baptism, nor being omitted doth detract any thing from the effect and substance of it.

Secondly, it is apparent in the Communion Book, that the Infant Baptized is by vertue of Baptism, before it be Signed with the Sign of the Cross, received into the Congregation of Christs Flock as a perfect Member thereof, and not by any power ascribed unto the Sign of the Cross. So that for the very remembrance of the Cross, which is very precious to all them that rightly believe in Jesu Christ, and in the other respects mentioned, the Church of England hath retained still the Sign of it in Baptism: following therein the Primitive and Apostolical Churches, and accounting it a lawful outward Ceremony and honourable Badge, whereby the Infant is dedicated to the service of him that died upon the Cross, as by the words used in the Book of Common Prayer it may appear.

Lastly, The use of the Sign of the Cross in Baptism, being thus purged from all Popish Superstition and Errour, and reduced in the Church of England to the primary Institution of it, upon those true rules of Doctrine concerning things indifferent, which are consonant to the Word of God, and the judgments of all the ancient Fathers, we hold it the part of every private man, both Minister and other, reverently to retain the true use of it prescribed by publick Authority, considering that things of themselves indifferent, do in some sort alter their natures, when they are either commanded or forbidden by a lawful Magistrate, and may not be omitted at every mans pleasure

contrary

contrary to the Law, when they be commanded, nor uſed when they are prohibited.

## Miniſters, their Ordination, Function and Charge.

### XXXI.

Four ſolemn times appointed for the making of Miniſters.

FOraſmuch as the ancient Fathers of the Church, led by example of the Apoſtles, appointed Prayers and Faſts to be uſed at the ſolemn ordering of Miniſters; and to that purpoſe allotted certain times, in which only ſacred Orders might be given or conferred: We following their holy and religious example, do conſtitute and decree, That no Deacons or Miniſters be made and ordained, but onely upon the Sundays immediately following Jejunia quatuor temporum, commonly called Ember-weeks, appointed in ancient time for Prayer and Faſting, (purpoſely for this cauſe at their firſt Inſtitution) and ſo continued at this day in the Church of England: And that this be done in the Cathedral or Pariſh Church where the Biſhop reſideth, and in the time of Divine Service, in the preſence not onely of the Archdeacon, but of the Dean and two Prebendaries at the leaſt, or (if they ſhall happen by any lawful cauſe to be let or hindred) in the preſence of four other grave perſons, being Maſters of Arts at the leaſt, and allowed for publick Preachers.

### XXXII.

None to be made Deacon and Miniſter both in one day.

THe Office of Deacon being a ſtep or degree to the Miniſtery, according to the judgment of the ancient Fathers, and the practice of the Primitive Church; We do ordain and appoint, That hereafter no Biſhop ſhall make any perſon, of what qualities or gifts ſoever, a Deacon and a Miniſter both together upon one day; but that the order in that behalf preſcribed in the Book of making and conſecrating Biſhops, Prieſts and Deacons, be ſtrictly obſerved. Not that always every Deacon ſhould be kept from the Miniſtery for a whole year, when the Biſhop ſhall find good cauſe to the contrary; but that there being now four times appointed in every year for the Ordination

of

of Deacons and Ministers, there may ever be some time of trial of their behaviour in the office of Deacon, before they be admitted to the Order of Priesthood.

XXXIII.

The Titles of such as are to be made Ministers.

IT hath been long since provided by many decrees of the ancient Fathers, that none should be admitted either Deacon or Priest, who had not first some certain place where he might use his Function. According to which examples we do ordain, that henceforth no person shall be admitted into Sacred Orders, except he shall at that time exhibit to the Bishop of whom he desireth Imposition of hands, a Presentation of himself to some Ecclesiastical Preferment then void in that Diocese: or shall bring to the said Bishop a true and undoubted Certificate, that either he is provided of some Church within the said Diocese, where he may attend the cure of Souls, or of some Ministers place vacant, either in the Cathedral Church of that Diocese, or in some other Collegiate Church therein also scituate, where he may execute his ministery: or that he is a Fellow, or in right as a Fellow, or to be a Conduct or Chaplain in some Colledge in Cambridge or Oxford: or except he be a Master of Arts of five years standing, that liveth of his own charge in either of the Universities: or except by the Bishop himself, that doth ordain him Minister, he be shortly after to be admitted either to some Benefice or Curathip then void. And if any Bishop shall admit any person into the Ministery that hath none of these Titles as is aforesaid, then he shall keep and maintain him with all things necessary, till he do prefer him to some Ecclesiastical Living. And if the said Bishop shall refuse so to do, he shall be suspended by the Archbishop, being assisted with an other Bishop, from giving of Orders by the space of a year.

XXXIV.

The quality of such as are to be made Ministers.

NO Bishop shall henceforth admit any person into Sacred Orders which is not of his own Diocese, except he be either of one of the Universities of this Realm, or except he shall bring Letters Dimissory (so termed) from the Bishop of whose Diocese he is, and desiring to be a Deacon, is three and twenty years old, and to be a Priest, four and twenty years compleat,

and

and hath taken ſome Degree of School in either of the ſaid Univerſities, or at the leaſt, except he be able to yield an accompt of his faith in Latin, according to the Articles of Religion approved in the Synod of the Biſhops and Clergy of this Realm One thouſand five hundred ſixty and two, and to confirm the ſame by ſufficient teſtimonies out of the holy Scriptures: and except moreover, he ſhall then exhibit Letters Teſtimonial of his good Life and Converſation, under the Seal of ſome Colledge in Cambridge or Oxford, where before he remained, or of three or four grave Miniſters, together with the ſubſcription and teſtimony of other credible perſons, who have known his life and behaviour by the ſpace of three years next before.

## XXXV.

### The Examination of ſuch as are to be made Miniſters.

THe Biſhop before he admit any perſon to holy Orders, ſhall diligently examine him in the preſence of thoſe Miniſters that ſhall aſſiſt him at the impoſition of hands: And if the ſaid Biſhop have any lawful impediment, he ſhall cauſe the ſaid Miniſters carefully to examine every ſuch perſon ſo to be Ordered. Provided that they who ſhall aſſiſt the Biſhop in examining and laying on of hands, ſhall be of his Cathedral Church, if they may conveniently be had, or other ſufficient Preachers of the ſame Dioceſs, to the number of three at the leaſt: And if any Biſhop or Suffragan ſhall admit any to Sacred Orders, who is not ſo qualified and examined as before we have ordained, the Archbiſhop of his Province having notice thereof, and being aſſiſted therein by one Biſhop, ſhall ſuſpend the ſaid Biſhop or Suffragan ſo offending, from making either Deacons or Prieſts for the ſpace of two years.

## XXXVI.

### Subſcription required of ſuch as are to be made Miniſters.

NO perſon ſhall hereafter be received into the Miniſtery, nor either by Inſtitution or Collation admitted to any Eccleſiaſtical Living, nor ſuffered to Preach, to Catechiſe, or to be a Lecturer or Reader of Divinity in either Univerſity, or in any Cathedral or Collegiate Church, City or Market-town, Pariſh-Church, Chappel, or in any other place within this Realm, except he be Licenſed either by the Archbiſhop, or by the Biſhop of the Dioceſs, (where he is to be placed) under their Hands

and Seals, or by one of the two Universities under their Seal likewise; and except he shall first subscribe to these three Articles following, in such manner and sort as we have here appointed.

1 That the Kings Majesty under God, is the onely supream Governour of this Realm, and of all other his Highness Dominions and Countries, as well in all Spiritual or Ecclesiastical things or causes, as Temporal, and that no forein Prince, Person, Prelate, State or Potentate, hath or ought to have any Jurisdiction, Power, Superiority, Preheminence or Authority Ecclesiastical or Spiritual, within his Majesties said Realms, Dominions and Countreys.

2 That the Book of Common Prayer, and of Ordering of Bishops, Priests and Deacons, containeth in it nothing contrary to the Word of God, and that it may lawfully so be used, and that he himself will use the Form in the said Book prescribed in Publick Prayer, and Administration of the Sacraments, and none other.

3 That he alloweth the Book of Articles of Religion agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy in the Convocation holden at London in the year of our Lord God, One thousand five hundred sixty and two: and that he acknowledgeth all and every the Articles therein contained, being in number Nine and thirty, besides the Ratification, to be agreeable to the Word of God.

To these three Articles whosoever will subscribe, he shall for the avoiding of all ambiguites, subscribe in this order and form of words, setting down both his christen and surname, viz. I N.N. do willingly and *ex animo* subscribe to these three Articles above mentioned, and to all things that are contained in them. And if any Bishop shall Ordain, Admit or License any as is aforesaid, except he first have subscribed in manner and form as here we have appointed, he shall be suspended from giving of Orders and Licences to Preach for the space of twelve months. But if either of the Universities shall offend therein, we leave them to the danger of the Law, and his Majesties censure.

XXXVII. Sub-

XXXVII.

Subſcription before the Dioceſan.

NOne Licenſed, as is aforeſaid, to Preach, Read Lecture, or Catechiſe, coming to reſide in any Dioceſs, ſhall be permitted there to Preach, Read Lecture, Catechiſe or Miniſter the Sacraments, or to execute any other Eccleſiaſtical function, (by what Authority ſoever he be thereunto admitted) unleſs he firſt conſent and ſubſcribe to the three Articles before mentioned, in the preſence of the Biſhop of the Dioceſs wherein he is to Preach, Read Lecture, Catechiſe or Adminiſter the Sacraments, as aforeſaid.

XXXVIII.

Revolters after Subſcription, cenſured.

IF any Miniſter, after he hath once ſubſcribed to the ſaid three Articles, ſhall omit to uſe the Form of Prayer, or any of the Orders or Ceremonies preſcribed in the Communion Book, let him be ſuſpended: and if after a month he do not reform and ſubmit himſelf, let him be excommunicated: and then if he ſhall not ſubmit himſelf within the ſpace of another month, let him be depoſed from the Miniſtery.

XXXIX.

Cautions for Inſtitution of Miniſters into Benefices.

NO Biſhop ſhall Inſtitute any to a Benefice who hath been ordained by any other Biſhop, except he firſt ſhew unto him his Letters of Orders, and bring him a ſufficient teſtimony of his former good life and behaviour, if the Biſhop ſhall require it: and laſtly, ſhall appear upon due Examination to be worthy of his Miniſtery.

XL.

An Oath againſt Symonie at Inſtitution into Benefices.

TO avoid the deteſtable ſin of Symony, becauſe buying and ſelling of Spiritual and Eccleſiaſtical Functions, Offices, Promotions, Dignities and Livings, is execrable before God; therefore the Archbiſhop, and all and every Biſhop or Biſhops, or any other perſon or perſons, having Authority to admit, Inſtitute, Collate, Inſtall, or to confirm the election of any Archbiſhop, Biſhop, or other perſon or perſons to any Spiritual

or Ecclesiastical Function, Dignity, Promotion, Title, Office, Jurisdiction, Place or Benefice with Cure or without Cure, or to any Ecclesiastical Living whatsoever, shall before every such Admission, Institution, Collation, Installation or Confirmation of Election, respectively minister to every person hereafter to be Admitted, Instituted, Collated, Installed or Confirmed in or to any Archbishoprick, Bishoprick, or other Spiritual or Ecclesiastical Function, Dignity, Promotion, Title, Office, Jurisdiction, Place or Benefice with Cure or without Cure, or in or to any Ecclesiastical Living whatsoever, this Oath in manner and form following, the same to be taken by every one whom it concerneth in his own person, and not by a Proctor: I N. N. do swear, That I have made no Symoniacal payment, contract or promise, directly, or indirectly, by my self or by any other to my knowledge, or with my consent, to any person or persons whatsoever, for or concerning the procuring and obtaining of this Ecclesiastical Dignity, Place, Preferment, Office or Living, (respectively and particularly naming the same whereunto he is to be Admitted, Instituted, Collated, Installed or Confirmed) nor will at any time hereafter perform or satisfie any such kind of payment, contract or promise made by any other without my knowledge or consent; So help me God through Jesus Christ.

XLI.

Licences for Plurality of Benefices limited, and Residence enjoyned.

NO Licence or Dispensation for the keeping of more Benefices with Cure then one, shall be granted to any, but such onely as shall be thought very well worthy for his Learning, and very well able and sufficient to discharge his duty, that is, who shall have taken the Degree of a Master of Arts at the least in one of the Universities of this Realm, and be a publick and sufficient Preacher Licensed. Provided always, that he be by a good and sufficient caution bound to make his personal Residence in each his said Benefices for some reasonable time in every year: and that the said Benefices be not more then thirty miles distant asunder: and lastly, that he have under him in the Benefice where he doth not reside, a Preacher lawfully allowed, that is able sufficiently to teach and instruct the people.

XLII.

## XLII.

### Reſidence of Deans in their Churches.

EVery Dean, Maſter or Warden, or chief Governour of any Cathedral or Collegiate Church, ſhall be reſident in his ſaid Cathedral or Collegiate Church fourſcore and ten days Conjunctim or Diviſim in every year at the leaſt, and then ſhall continue there in Preaching the Word of God, and keeping good Hoſpitality, except he ſhall be otherwiſe let with weighty and urgent cauſes to be approved by the Biſhop of the Dioceſs, or in any other lawful ſort diſpenſed with. And when he is preſent, he, with the reſt of the Canons or Prebendaries reſident, ſhall take ſpecial care, that the Statutes and laudable Cuſtoms of their Church, (not being contrary to the Word of God, or Prerogative Royal) the Statutes of this Realm being in force concerning Eccleſiaſtical Order, and all other Conſtitutions now ſet forth and confirmed by his Majeſties Authority, and ſuch as ſhall be lawfully enjoyned by the Biſhop of the Dioceſs, in his Viſitation, according to the Statutes and Cuſtoms of the ſame Church, or the Eccleſiaſtical Laws of this Realm, be diligently obſerved, and that the petty Canons, Vicars choral, and other Miniſters of their Church, be urged to the ſtudy of the holy Scriptures; and every one of them to have the New Teſtament not onely in Engliſh, but alſo in Latin.

## XLIII.

### Deans and Prebendaries to Preach during their reſidence.

THe Dean, Maſter, Warden or chief Governour, Prebendaries and Canons in every Cathedral and Collegiate Church, ſhall not onely Preach there in their own perſons ſo often as they are bound by Law, Statute, Ordinance or Cuſtom, but ſhall likewiſe Preach in other Churches of the ſame Dioceſs where they are Reſident, and eſpecially in thoſe places whence they or their Church receive any yearly Rents or Profits. And in caſe they themſelves be ſick, or lawfully abſent, they ſhall ſubſtitute ſuch licenſed Preachers to ſupply their turns, as by the Biſhop of the Dioceſs ſhall be thought meet to Preach in Cathedral Churches. And if any otherwiſe neglect or omit to ſupply his courſe, as is aforeſaid, the offender ſhall be puniſhed by the Biſhop, or by him or them to whom the juriſdiction of that Church appertaineth, according to the quality of the offence.

XLIV.

## XLIV.

### Prebendaries to be Resident upon their Benefices.

NO Prebendaries nor Canons in Cathedral or Collegiate Churches, having one or moe Benefices with Cure (and not being Residentiaries in the same Cathedral or Collegiate Churches) shall under colour of their said Prebends, absent themselves from their Benefices with Cure above the space of one month in the year, unless it be for some urgent cause, and certain time to be allowed by the Bishop of the Diocels. And such of the said Canons and Prebendaries as by the Ordinances of the said Cathedral or Collegiate Churches do stand bound to be Resident in the same, shall so among themselves sort and proportion the times of the year, concerning Residence to be kept in the said Churches, as that some of them always shall be personally Resident there: and that all those who be, or shall be Residentiaries in any Cathedral or Collegiate Church, shall after the days of their Residency appointed by their local Statutes or Customs expired, presently repair to their Benefices, or some one of them, or to some other Charge where the Law requireth their presence, there to discharge their duties according to the Laws in that case provided. And the Bishop of the Diocels shall see the same to be duly performed and put in execution.

## XLV.

### Beneficed Preachers being Resident upon their Livings, to Preach every Sunday.

EVery Beneficed man allowed to be a Preacher, and Residing on his Benefice, having no lawful impediment, shall in his own Cure, or in some other Church or Chappel where he may conveniently, near adjoyning, (where no Preacher is) preach one Sermon every Sunday of the year, wherein he shall soberly and sincerely divide the Word of truth to the glory of God, and to the best edification of the People.

## XLVI.

### Beneficed men, not Preachers, to procure monthly Sermons.

EVery Beneficed man not allowed to be a Preacher, shall procure Sermons to be preached in his Cure once in every month at the least, by Preachers lawfully Licensed, if his Living

ving in the judgment of the Ordinary, will be able to bear it. And upon every Sunday when there ſhall not be a Sermon preached in his Cure, he or his Curate ſhall read ſome one of the Homilies preſcribed, or to be preſcribed by Authority to the intents aforeſaid.

XLVII.

Abſence of Beneficed men to be ſupplied by Curates that are allowed Preachers.

EVery Beneficed man Licenſed by the Laws of this Realm, upon urgent occaſions of other ſervice not to reſide upon his Benefice, ſhall cauſe his Cure to be ſupplied by a Curate that is a ſufficient and Licenſed Preacher, if the worth of the Benefice will bear it. But whoſoever hath two Benefices, ſhall maintain a Preacher Licenſed, in the Benefice where he doth not reſide, except he Preach himſelf at both of them uſually.

XLVIII.

None to be Curates but allowed by the Biſhop.

NO Curate or Miniſter ſhall be permitted to ſerve in any place, without Examination and Admiſſion of the Biſhop of the Dioceſs or Ordinary of the place having Epiſcopal Juriſdiction, in Writing under his Hand and Seal, having reſpect to the greatneſs of the Cure, and meetneſs of the party. And the ſaid Curates and Miniſters, if they remove from one Dioceſs to another, ſhall not be by any means admitted to ſerve without teſtimony of the Biſhop of the Dioceſs, or Ordinary of the place as aforeſaid, whence they came, in Writing, of their honeſty, ability, and conformity to the Eccleſiaſtical Laws of the Church of England. Nor any ſhall ſerve more then one Church or Chappel upon one day, except that Chappel be a member of the Pariſh Church, or united thereunto: and unleſs the ſaid Church or Chappel where ſuch a Miniſter ſhall ſerve in two places, be not able in the judgment of the Biſhop or Ordinary as aforeſaid, to maintain a Curate.

XLIX.

Miniſters not allowed Preachers, may not Expound.

NO perſon whatſoever not examined and approved by the Biſhop of the Dioceſs, or not Licenſed as is aforeſaid, for a ſufficient or convenient Preacher, ſhall take upon him to Expound

pound in his own Cure or elsewhere, any Scripture or matter of Doctrine, but shall onely study to read plainly and aptly (without glossing or adding) the Homilies already set forth, or hereafter to be published by lawful Authority, for the confirmation of the true Faith, and for the good instruction and edification of the people.

L.

Strangers not admitted to Preach without shewing their Licence.

NEither the Minister, Church wardens, nor any other Officers of the Church, shall suffer any man to preach within their Churches or Chappels, but such as by shewing their Licence to Preach, shall appear unto them to be sufficiently authorised thereunto, as is aforesaid.

LI.

Strangers not admitted to Preach in Cathedral Churches without sufficient Authority.

THe Deans, Presidents, and Residentiaries of any Cathedral or Collegiate Church shall suffer no Stranger to preach unto the people in their Churches, except they be allowed by the Archbishop of the Province, or by the Bishop of the same Dioces, or by either of the Universities. And if any in his Sermon shall publish any Doctrine, either strange or disagreeing from the Word of God, or from any of the Articles of Religion agreed upon in the convocation House Anno 1562. or from the Book of Common Prayers, the Dean or the Residents shall by their Letters subscribed with some of their hands that heard him, so soon as may be, give notice of the same to the Bishop of the Dioces, that he may determine the matter, and take such order therein as he shall think convenient.

LII.

The Names of Strange Preachers to be noted in a Book.

THat the Bishop may understand (if occasion so require) what Sermons are made in every Church of his Dioces, and who presume to preach without Licence, the Church wardens and Sidemen shall see that the Names of all Preachers which come to their Church from any other place, be noted in a Book, which they shall have ready for that purpose: wherein every Preacher shall subscribe his Name, the day when he preached,

ched, and the name of the Biſhop of whom he had Licence to Preach.

LIII.

No publick oppoſition between Preachers.

IF any Preacher ſhall in the Pulpit particularly, or namely of purpoſe, impugn or confute any Doctrine delivered by any other Preacher in the ſame Church, or in any Church near adjoyning, before he hath acquainted the Biſhop of the Dioceſs therewith, and received order from him what to do in that caſe, becauſe upon ſuch publick diſſenting and contradicting, there may grow much offence and diſquietneſs unto the people: the Church-wardens or party grieved ſhall forthwith ſignifie the ſame to the ſaid Biſhop, and not ſuffer the ſaid Preacher any more to occupy that place which he hath once abuſed, except he faithfully promiſe to forbear all ſuch matter of contention in the Church, until the Biſhop hath taken further order therein: who ſhall with all convenient ſpeed ſo proceed therein, that publick ſatisfaction may be made in the Congregation where the offence was given. Provided, That if either of the parties offending do appeal, he ſhall not be ſuffered to preach pendente lite.

LIV.

The Licences of Preachers refuſing Conformity, to be void.

IF any man Licenſed heretofore to Preach, by any Archbiſhop, Biſhop, or by either of the Univerſities, ſhall at any time from henceforth refuſe to conform himſelf to the Laws, Ordinances, and Rites Eccleſiaſtical eſtabliſhed in the Church of England, he ſhall be admoniſhed by the Biſhop of the Dioceſs, or Ordinary of the place, to ſubmit himſelf to the uſe and due exerciſe of the ſame. And if after ſuch admonition, he do not conform himſelf within the ſpace of one month, We determine and decree, That the Licence of every ſuch Preacher ſhall thereupon be utterly void and of none effect.

LV.

The Form of a Prayer to be uſed by Preachers before their Sermons.

BEfore all Sermons, Lectures and Homilies, the Preachers and Miniſters ſhall move the people to joyn with them in Prayer, in this form or to this effect, as briefly as conveniently they may. Ye ſhall pray for Chriſts holy Catholick Church,

that is, for the whole Congregation of Christian people dispersed throughout the whole world, and especially for the Churches of England, Scotland, and Ireland. And herein I require you most especially to pray for the Kings most Excellent Majesty, our Sovereign Lord JAMES, King of England, Scotland, France, and Ireland, Defender of the Faith, and Supream Governor in these his Realms, and all other his Dominions and Countries, over all persons, in all causes, as well Ecclesiastical as Temporal. Ye shall also pray for our gracious Queen ANNE, the Noble Prince HENRY, and the rest of the King and Queens Royal Issue. Ye shall also pray for the Ministers of Gods holy Word and Sacraments, as well Archbishops and Bishops, as other Pastors and Curates. Ye shall also pray for the Kings most honourable Councel, and for all the Nobility and Magistrates of this Realm, that all and every of these in their several Callings, may serve truly and painfully to the glory of God, and the edifying and well governing of his people, remembring the Account that they must make. Also ye shall pray for the whole Commons of this Realm, that they may live in the true faith and fear of God, in humble obedience to the King, and brotherly charity one to another. Finally, let us praise God for all those which are departed out of this life in the faith of Christ, and pray unto God that we may have grace to direct our lives after their good example: that this life ended, we may be made partakers with them of the glorious resurrection in the life everlasting; always concluding with the Lords Prayer.

## LVI.

### Preachers and Lecturers to read Divine Service, and administer the Sacraments twice a year at the least.

EVery Minister being possessed of a Benefice that hath Cure and Charge of Souls, although he chiefly attend to Preaching, and hath a Curate under him to execute the other duties which are to be performed for him in the Church, and likewise every other stipendary Preacher that readeth any Lecture, or Catechiseth, or preacheth in any Church or Chappel, shall twice at the least every year read himself the Divine Service, upon two several Sundays publickly, and at the usual times, both in the Forenoon and Afternoon in the Church which he so possesseth, or where he Readeth, Catechiseth, or Preacheth as is aforesaid, and shall likewise as often in every year administer

ſter the Sacraments of Baptiſm (if there be any to be baptized) and of the Lords Supper, in ſuch manner and form, and with the obſervation of all ſuch Rites and Ceremonies as are preſcribed by the Book of Common Prayer in that behalf: which if he do not accordingly perform, then ſhall he that is poſſeſſed of a Benefice (as before) be ſuſpended: and he that is but a Reader, Preacher, or Catechiſer, be removed from his place by the Biſhop of the Dioceſs, until he or they ſhall ſubmit themſelves to perform all the ſaid duties, in ſuch manner and ſort as before is preſcribed.

## LVII.

### The Sacraments not to be refuſed at the hands of unpreaching Miniſters.

Whereas divers perſons ſeduced by falſe Teachers, do refuſe to have their children baptized by a Miniſter that is no Preacher, and to receive the holy Communion at his hands in the ſame reſpect, as though the vertue of thoſe Sacraments did depend upon his ability to preach: Foraſmuch as the Doctrine both of Baptiſm and of the Lords Supper is ſo ſufficiently ſet down in the Book of Common Prayer to be uſed at the Adminiſtration of the ſaid Sacraments, as nothing can be added unto it that is material and neceſſary: We do require & charge every ſuch perſon ſeduced as aforeſaid, to reform that their wilfulneſs, & to ſubmit himſelf to the Order of the Church in that behalf, both the ſaid Sacraments being equally effectual, whether they be miniſtred by a Miniſter that is no Preacher, or by one that is a Preacher. And if any hereafter ſhall offend herein, or leave their own Parish Churches in that reſpect, and communicate, or cauſe their children to be baptized in other Pariſhes abroad, and will not be moved thereby to reform that their Error and unlawful courſe: Let them be preſented to the Ordinary of the place by the Miniſter, Church-wardens, and Sidemen or Queſt-men of the Pariſhes where they dwell, and there receive ſuch puniſhment by Eccleſiaſtical cenſures, as ſuch obſtinacy doth worthily deſerve: that is, Let them (perſiſting in their wilfulneſs) be ſuſpended, and then after a months further obſtinacy, excommunicated. And likewiſe if any Parſon, Vicar, or Curate, ſhall after the publiſhing hereof, either receive to the Communion any ſuch perſons which are not of his own Church and Pariſh, or ſhall baptize any of their chil-

dren, thereby strengthening them in their said Errors: Let him be suspended, and not released thereof, until he do faithfully promise that he will not afterwards offend therein.

LVIII.

Ministers reading Divine Service, and administring the Sacraments, to wear Surplices, and Graduates therewithall, Hoods.

EVery Minister saying the publick Prayers, or ministring the Sacraments, or other Rites of the Church, shall wear a decent and comely Surplice with sleeves, to be provided at the charge of the Parish. And if any question arise touching the matter, decency, or comelinels thereof, the same shall be decided by the discretion of the Ordinary. Furthermore, such Ministers as are Graduates, shall wear upon their Surplices at such times, such Hoods as by the Orders of the Universities are agreeable to their Degrees, which no Minister shall wear (being no Graduate) under pain of suspension. Notwithstanding it shall be lawful for such Ministers as are not Graduates, to wear upon their Surplices in stead of Hoods, some decent Tippet of black, so it be not Silk.

LIX.

Ministers to Catechise every Sunday.

EVery Parson, Vicar, or Curate, upon every Sunday and Holiday before Evening Prayer, shall for half an hour or more, examine and instruct the Youth and ignorant persons of his Parish, in the Ten Commandments, the Articles of the Belief, and in the Lords Prayer: and shall diligently hear, instruct, and teach them the Catechism set forth in the Book of Common Prayer. And all Fathers, Mothers, Masters and Mistresses, shall cause their Children, Servants, and Apprentices, which have not learned the Catechism, to come to the Church at the time appointed, obediently to hear, and to be ordered by the Minister, until they have learned the same. And if any Minister neglect his duty herein, let him be sharply reproved upon the first complaint, and true notice thereof given to the Bishop or Ordinary of the place. If after submitting himself, he shall willingly offend therein again, let him be suspended. If so the third time, there being little hope that he will be therein reformed, then excommunicated, and so remain until he will be reformed. And likewise, if any of the said Fathers, Mothers,

Masters

Maſters or Miſtreſſes, Children, Servants, or Apprentices ſhall neglect their duties, as the one ſort in not cauſing them to come, and the other in refuſing to learn as aforeſaid: Let them be ſuſpended by their Ordinaries, (if they be not children) and if they ſo perſiſt by the ſpace of a month, then let them be Excommunicated.

## LX.

### Confirmation to be performed once in three years.

FOraſmuch as it hath been a ſolemn, ancient, and laudable Cuſtom in the Church of God, continued from the Apoſtles times, that all Biſhops ſhould lay their hands upon children baptiſed and inſtructed in the Catechiſm of Chriſtian Religion, praying over them, and bleſſing them, which we commonly call Confirmation, and that this holy action hath been accuſtomed in the Church in former ages, to be performed in the Biſhops Viſitation every third year: We will and appoint, that every Biſhop, or his Suffragan in his accuſtomed Viſitation, do in his own perſon carefully obſerve the ſaid Cuſtom. And if in that year, by reaſon of ſome infirmity, he be not able perſonally to Viſit, then he ſhall not omit the execution of that duty of Confimation the next year after, as he may conveniently.

## LXI.

### Miniſters to prepare Children for Confirmation.

EVery Miniſter that hath Cure and Charge of Souls, for the better accompliſhing of the Orders preſcribed in the Book of Common Prayer concerning Confirmation, ſhall take eſpecial care as that none may be preſented to the Biſhop for him to lay his hands upon, but ſuch as can render an account of their Faith according to the Catechiſm in the ſaid Book contained. And when the Biſhop ſhall aſſign any time for the performance of that part of his Duty, every ſuch Miniſter ſhall uſe his beſt endeavour to prepare and make able, and likewiſe to procure as many as he can to be then brought, and by the Biſhop to be confirmed.

## LXII.

### Ministers not to Marry any persons without Banns or Licence.

NO Minister upon pain of suspension per triennium ipso facto, shall celebrate Matrimony between any persons without a Faculty or Licence granted by some of the persons in these our Constitutions expressed, except the Banns of Matrimony have been first published three several Sundays or Holidays in the time of Divine Service in the Parish Churches and Chappels where the said parties dwell, according to the Book of Common Prayer. Neither shall any Minister upon the like pain under any pretence whatsoever, joyn any persons so Licensed in Marriage at any unseasonable times, but onely between the hours of eight and twelve in the forenoon, nor in any private place, but either in the said Churches or Chappels where one of them dwelleth, and likewise in time of Divine Service: nor when Banns are thrice asked (and no Licence in that respect necessary) before the Parents or Governors of the parties to be married, being under the age of twenty and one years, shall either personally, or by sufficient testimony, signifie to him their consents given to the said Marriage.

## LXIII.

### Ministers of Exempt Churches, not to Marry without Banns or Licence.

EVery Minister who shall hereafter celebrate Marriage betwixt any persons contrary to our said Constitutions, or any part of them, under colour of any peculiar Liberty or Priviledge claimed to appertain to certain Churches and Chappels, shall be suspended per triennium, by the Ordinary of the place where the offence shall be committed. And if any such Minister shall afterwards remove from the place where he hath committed that Fault before he be suspended, as is aforesaid, then shall the Bishop of the Diocess, or Ordinary of the place where he remaineth, upon Certificate under the Hand and Seal of the other Ordinary from whose Jurisdiction he removed, execute that Censure upon him.

LXIV.

## LXIV.

### Miniſters ſolemnly to bid Holidays.

EVery Parſon, Vicar or Curate, ſhall in his ſeveral charge declare to the people every Sunday at the time appointed in the Communion Book, whether there be any Holidays or Faſting-days the week following. And if any do hereafter wittingly offend herein, and being once admoniſhed thereof by his Ordinary, ſhall again omit that duty, let him be cenſured according to Law, until he ſubmit himſelf to the due performance of it.

## LXV.

### Miniſters ſolemnly to denounce Recuſants and Excommunicates.

ALl Ordinaries ſhall in their ſeveral Jurisdictions carefully ſee and give order, that as well thoſe who for obſtinate refuſing to frequent Divine Service eſtabliſhed by publick authority within this Realm of England, as thoſe alſo (eſpecially of the better ſort and condition) who for notorious contumacy or other notable crimes ſtand lawfully Excommunicate, (unleſs within three months immediately after the ſaid ſentence of Excommunication pronounced againſt them, they reform themſelves, and obtain the benefit of Abſolution) be every ſix months enſuing, as well in the Pariſh Church as in the Cathedral Church of the Dioceſs in which they remain, by the Miniſter openly in time of Divine Service upon ſome Sunday, denounced and declared Excommunicate, that others may be thereby hath admoniſhed to refrain their company and ſociety, and excited the rather to procure out a Writ De Excommunicato capiendo, thereby to bring and reduce them into due order and obedience. Likewiſe the Regiſter of every Eccleſiaſtical Court, ſhall yearly between Michaelmas and Chriſtmas, duly certifie the Archbiſhop of the Province of all and ſingular the Premiſſes aforeſaid.

## LXVI.

### Miniſters to confer with Recuſants.

EVery Miniſter being a Preacher, and having any Popiſh Recuſant or Recuſants in his Pariſh, and thought fit by the Biſhop of the Dioceſs, ſhall labour diligently with them from time to time, thereby to reclaim them from their Errors.

And

And if he be no Preacher, or not such a Preacher, then he shall procure, if he can possibly, some that are Preachers so qualified, to take pains with them for that purpose. If he can procure none, then he shall inform the Bishop of the Diocess thereof, who shall not only appoint some neighbour Preacher or Preachers adjoyning to take that labour upon them, but himself also (as his important affairs will permit him) shall use his best endeavour by instruction, perswasion, and all good means he can devise, to reclaim both them and all other within his Diocess so affected.

## LXVII.

### Ministers to Visit the Sick.

When any person is dangerously sick in any Parish, the Minister or Curate (having knowledge thereof) shall resort unto him or her (if the disease be not known, or probably suspected to be infectious) to instruct and comfort them in their distress, according to the Order of the Communion Book, if he be no Preacher: or if he be a Preacher, then as he shall think most needful and convenient. And when any is passing out of this life, a Bell shall be tolled, and the Minister shall not then slack to do his last duty. And after the parties death (if it so fall out) there shall be rung no more but one short peal, and one other before the burial, and one other after the burial.

## LXVIII.

### Ministers not to refuse to Christen or Bury.

No Minister shall refuse or delay to Christen any Child according to the Form of the Book of Common Prayer, that is brought to the Church to him upon Sundays or Holidays to be Christened, or to Bury any Corps that is brought to the Church or Churchyard (convenient warning being given him thereof before) in such manner and form as is prescribed in the said Book of Common Prayer. And if he shall refuse to Christen the one or Bury the other, except the party deceased were denounced Excommunicated Majori Excommunicatione, for some grievous and notorious crime, (and no man able to testifie of his repentance) he shall be suspended by the Bishop of the Diocess from his Ministery by the space of three months.

LXIX.

## LXIX.

Miniſters not to defer Chriſtening, if the Child be in danger.

IF any Miniſter being duly without any manner of colluſion, informed of the weakneſs and danger of death of any Infant unbaptized in his Pariſh, and thereupon deſired to go or come to the place where the ſaid Infant remaineth, to Baptize the ſame, ſhall either wilfully refuſe ſo to do, or of purpoſe, or of groſs negligence ſhall ſo defer the time, as when he might conveniently have reſorted to the place, and have Baptized the ſaid Infant, it dieth through ſuch his default unbaptized; the ſaid Miniſter ſhall be ſuſpended for three months, and before his reſtitution ſhall acknowledge his fault, and promiſe before his Ordinary, that he will not wittingly incur the like again. Provided, that where there is a Curate or a Subſtitute, this Conſtitution ſhall not extend to the Parſon or Vicar himſelf, but to the Curate or Subſtitute preſent.

## LXX.

Miniſters to keep a Regiſter of Chriſtenings, Weddings and Burials.

IN every Pariſh Church and Chappel within this Realm, ſhall be provided one Parchment Book at the charge of the Pariſh, wherein ſhall be written the day and year of every Chriſtening, Wedding and Burial, which have been in that Pariſh ſince the time that the Law was firſt made in that behalf, ſo far as the ancient Books thereof can be procured, but eſpecially ſince the beginning of the Reign of the late Queen. And for the ſafe keeping of the ſaid Book, the Churchwardens at the charge of the Pariſh, ſhall provide one ſure Coffer with three Locks and Keys; whereof the one to remain with the Miniſter, and the other two with the Churchwardens ſeverally; ſo that neither the Miniſter without the two Churchwardens, nor the Churchwardens without the Miniſter, ſhall at any time take that Book out of the ſaid Coffer. And henceforth upon every Sabbath-day, immediately after Morning or Evening Prayer, the Miniſter & Churchwardens ſhall take the ſaid Parchment Book out of the ſaid Coffer, and the Miniſter in the preſence of the Churchwardens ſhall Write and Record in the ſaid Book, the names of all perſons Chriſtened, together with the names and ſurnames of their Parents, and alſo the names of all perſons Married and Buried in that Pariſh, in the week before,

and the day and year of every such Christening, Marriage and Burial: And that done, they shall lay up that Book in the Coffer as before: And the Minister and Churchwardens unto every page of that Book, when it shall be filled with such Inscriptions, shall subscribe their names. And the Churchwardens shall once every year within one month after the five and twentieth day of March, transmit unto the Bishop of the Diocese, or his Chancellor, a true Copy of the names of all persons Christened, Married or Buryed in their Parish in the year before (ended the said five and twentieth day of March) and the certain days and months in which, every such Christening, Marriage and Burial was had, to be subscribed with the Hands of the said Minister and Churchwardens, to the end the same may faithfully be preserved in the Registry of the said Bishop: which Certificate shall be received without Fee. And if the Minister or Churchwardens shall be negligent in performance of any thing herein contained, it shall be lawful for the Bishop or his Chancellor to convent them, and proceed against every of them as contemners of this our Constitution.

## LXXI.

### Ministers not to Preach or Administer the Communion in Private Houses.

NO Minister shall Preach or Administer the holy Communion in any private house, except it be in times of necessity, when any being either so impotent, as he cannot go to the Church, or very dangerously sick, are desirous to be partakers of the holy Sacrament, upon pain of suspension for the first offence, and Excommunication for the second. Provided, that houses are here reputed for private houses, wherein are no Chappels dedicated and allowed by the Ecclesiastical Laws of this Realm. And provided also under the pains before expressed, that no Chaplains do Preach or Administer the Communion in any other places, but in the Chappels of the said Houses; and that also they do the same very seldom upon Sundays and Holidays: So that both the Lords and Masters of the said Houses and their Families shall at other times resort to their own Parish Churches, and there receive the holy Communion at the least once every year.

## LXXII.

### Miniſters not to appoint publick or private Faſts or Propheſies, or to Exorcize, but by Authority.

NO Miniſter or Miniſters ſhall without the Licence and direction of the Biſhop of the Dioceſs firſt obtained and had under his Hand and Seal, appoint or keep any ſolemn Faſts, either publickly or in any private houſes, other then ſuch as by Law are, or by publick Authority ſhall be appointed, nor ſhall be wittingly preſent at any of them, under pain of Suſpenſion for the firſt fault, of Excommunication for the ſecond, and of Depoſition from the Miniſtry for the third. Neither ſhall any Miniſter not Licenſed, as is aforeſaid, preſume to appoint or hold any Meetings for Sermons, commonly termed by ſome, Propheſies or Exerciſes, in Market-towns or other places, under the ſaid pains: Nor without ſuch Licence to attempt upon any pretence whatſoever, either of poſſeſſion or obſeſſion, by Faſting and Prayer to caſt out any Devil or Devils, under pain of the imputation of Impoſture or Coſenage, and Depoſition from the Miniſtery.

## LXXIII.

### Miniſters not to hold private Conventicles.

FOraſmuch as all Conventicles and ſecret Meetings of Prieſts and Miniſters, have been ever juſtly accompted very hurtful to the State of the Church wherein they live: We do now ordain and conſtitute, That no Prieſts or Miniſters of the Word of God, nor any other perſons, ſhall meet together in any private houſe or elſewhere, to conſult upon any matter or courſe to be taken by them, or upon their motion or direction by any other, which may any way tend to the impeaching or depraving of the Doctrine of the Church of England, or of the Book of Common Prayer, or of any part of the Government and Diſcipline now eſtabliſhed in the Church of England, under pain of Excommunication ipſo facto.

## LXXIV.

### Decency in Apparel enjoyned to Miniſters.

THe true, ancient and flouriſhing Churches of Chriſt being ever deſirous that their Prelacy and Clergy might be had as well in outward Reverence, as otherwiſe regarded for the

worthiness of their Ministery, did think it fit by a prescript form of decent and comely Apparel, to have them known to the people, and thereby to receive the honour and estimation due to the special Messengers and Ministers of Almighty God: We therefore following their grave judgment, and the ancient custom of the Church of England, and hoping that in time new-fangleness of Apparel in some factious persons will die of it self, do constitute and appoint, That the Archbishop and Bishops shall not intermit to use the accustomed Apparel of their Degrees. Likewise all Deans, Masters of Colledges, Archdeacons and Prebendaries in Cathedral and Collegiate Churches, (being Priests or Deacons) Doctors in Divinity, Law and Physick, Batchelers in Divinity, Masters of Arts and Batchelers of Law having any Ecclesiastical Living, shall usually wear Gowns with standing collers, and sleeves strait at the hands, or wide sleeves as is used in the Universities, with Hoods or Tippets of Silk or Sarcenet, and square Caps. And that all other Ministers admitted or to be admitted into that Function, shall also usually wear the like Apparel as is aforesaid, except Tippets only. We do further in like manner ordain, That all the said Ecclesiastical persons above mentioned, shall usually wear in their Journeys Cloaks with Sleeves, commonly called Priests Cloaks, without Gards, Welts, long Buttons or Cuts. And no Ecclesiastical person shall wear any Coife or wrought Nightcap, but onely plain Nightcaps of black Silk, Satten or Velvet. In all which particulars concerning the Apparel here prescribed, our meaning is not to attribute any Holiness or special Worthiness to the said Garments, but for decency, gravity and order, as is before specified. In private Houses, and in their Studies, the said persons Ecclesiastical may use any comely and Scholar-like Apparel, provided that it be not cut or pinckt; and that in publick they go not in their Doublet and Hose, without Coats or Cassocks: and that they wear not any light coloured Stockings. Likewise poor Beneficed men and Curates (not being able to provide themselves long Gowns) may go in short Gowns, of the fashion aforesaid.

## LXXV.

### Sober conversation required in Ministers.

NO Ecclesiastical person shall at any time, other then for their honest necessities, resort to any Taverns or Alehouses, neither

neither ſhall they board or lodge in any ſuch places. Furthermore, they ſhall not give themſelves to any baſe or ſervile labour, or to drinking or riot, ſpending their time idely by day or by night, playing at Dice, Cards or Tables, or any other unlawful game: but at all times convenient, they ſhall hear or read ſomewhat of the holy Scriptures, or ſhall occupy themſelves with ſome other honeſt ſtudy or exerciſe, always doing the things which ſhall appertain to honeſty, and endeavouring to profit the Church of God, having always in mind that they ought to excell all others in purity of life, and ſhould be examples to the people to live well and Chriſtianly, under pain of Eccleſiaſtical cenſures to be inflicted with ſeverity, according to the qualities of their offences.

LXXVI.

Miniſters at no time to forſake their Calling.

NO man being admitted a Deacon or Miniſter, ſhall from thenceforth voluntarily relinquiſh the ſame, nor afterward uſe himſelf in the courſe of his life, as a Lay-man, upon pain of Excommunication. And the names of all ſuch men ſo forſaking their Calling, the Churchwardens of the Pariſh where they dwell ſhall preſent to the Biſhop of the Dioceſs, or to the Ordinary of the place, having Epiſcopal Jurisdiction.

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School-Maſters.

LXXVII.

None to teach School without Licence.

NO man ſhall teach either in publick School, or private Houſe, but ſuch as ſhall be allowed by the Biſhop of the Dioceſs, or Ordinary of the place under his Hand and Seal, being found meet as well for his learning and dexterity in teaching, as for ſober and honeſt converſation, and alſo for right underſtanding of Gods true Religion, and alſo except he ſhall firſt ſubſcribe to the firſt and third Articles afore mentioned ſimply, and to the two firſt Clauſes of the ſecond Article.

LXXVIII.

## LXXVIII.

### Curates desirous to teach, to be Licensed before others.

IN what Parish Church or Chappel soever there is a Curate which is a Master of Arts, or Batcheler of Arts, or is otherwise well able to teach Youth, and will willingly so do, for the better increase of his Living, and training up of Children in Principles of true Religion: We will and ordain, That a Licence to teach Youth of the Parish where he serveth, be granted to none by the Ordinary of that place, but onely to the said Curate. Provided always, That this Constitution shall not extend to any Parish or Chappel in Countrey Towns, where there is a publick School founded already: In which case we think it not meet to allow any to teach Grammar, but only him that is allowed for the said publick School.

## LXXIX.

### The Duty of School-Masters.

ALl School-masters shall teach in English or Latine, as the Children are able to bear, the larger or shorter Catechism heretofore by publick Authority set forth. And as often as any Sermon shall be upon Holy and Festival days, within the Parish where they teach, they shall bring their Scholars to the Church where such Sermon shall be made, and there see them quietly and soberly behave themselves, and shall examine them at times convenient after their return, what they have born away of such Sermons. Upon other days, and at other times they shall train them up with such Sentences of holy Scriptures, as shall be most expedient to induce them to all godliness: and they shall teach the Grammar set forth by King HENRY the Eighth, and continued in the times of King EDWARD the Sixth, and Queen ELIZABETH of noble memory, and none other. And if any School-master being Licensed, and having subscribed, as aforesaid, shall offend in any of the premisses, or either speak, write, or teach against any thing whereunto he hath formerly subscribed, (if upon admonition by the Ordinary he do not amend and reform himself) let him be suspended from teaching School any longer.

## Things appertaining to Churches.

### LXXX.

The great Bible, and Book of Common Prayer, to be had in every Church.

The Churchwardens or Queſtmen of every Church and Chappel, ſhall at the charge of the Pariſh provide the Book of Common Prayer, lately explained in ſome few points by his Majeſties Authority according to the Laws and his Highnes Prerogative in that behalf, and that with all convenient ſpeed, but at the furtheſt within two months after the publiſhing of theſe our Conſtitutions. And if any Pariſhes be yet unfurniſhed of the Bible of the largeſt Volume, or of the Books of Homilies allowed by Authority, the ſaid Churchwardens ſhall within convenient time provide the ſame at the like charge of the Pariſh.

### LXXXI.

A Font of Stone for Baptiſm in every Church.

According to a former Conſtitution, too much neglected in many places, we appoint, That there ſhall be a Font of Stone in every Church and Chappel where Baptiſm is to be miniſtred; the ſame to be ſet in the ancient uſual places. In which onely Font the Miniſter ſhall baptize publickly.

### LXXXII.

A decent Communion Table in every Church.

Whereas we have no doubt but that in all Churches within the Realm of England, convenient and decent Tables are provided and placed for the celebration of the holy Communion, we appoint that the ſame Tables ſhall from time to time be kept and repaired in ſufficient and ſeemly manner, and covered in time of Divine Service with a Carpet of Silk or other decent ſtuff thought meet by the Ordinary of the place, if any queſtion be made of it, and with a fair Linen cloth at the time of the miniſtration, as becometh that Table, and ſo ſtand, ſaving when the ſaid holy Communion is to be adminiſtred. At which time the ſame ſhall be placed in ſo good ſort within the Church

or

or Chancel, as thereby the Minister may be more conveniently heard of the Communicants in his Prayer and Ministration, and the Communicants also more conveniently and in more number may Communicate with the said Minister: and that the Ten Commandments be set upon the East-end of every Church and Chappel where the people may best see and read the same, and other chosen Sentences written upon the walls of the said Churches and Chappels in places convenient: And likewise that a convenient Seat be made for the Minister to read Service in. All these to be done at the charge of the Parish.

## LXXXIII.

### A Pulpit to be provided in every Church.

The Churchwardens or Questmen at the common charge of the Parishioners in every Church, shall provide a comely and decent Pulpit, to be set in a convenient place within the same, by the discretion of the Ordinary of the place, if any question do arise, and to be there seemly kept for the Preaching of Gods Word.

## LXXXIV.

### A Chest for Alms in every Church.

The Churchwardens shall provide and have within three months after the publishing of these Constitutions, a strong Chest, with a hole in the upper part thereof, to be provided at the charge of the Parish (if there be none such already provided) having three Keys; of which one shall remain in the custody of the Parson, Vicar, or Curate, and the other two in the custody of the Churchwardens for the time being: which Chest they shall set and fasten in the most convenient place, to the intent the Parishioners may put into it their Alms for their poor Neighbours. And the Parson, Vicar or Curate shall diligently from time to time, and especially when men make their Testaments, call upon, exhort, and move their Neighbours to confer, and give as they may well spare to the said Chest, declaring unto them, That whereas heretofore they have been diligent to bestow much substance otherwise then God commanded, upon superstitious uses, now they ought at this time to be much more ready to help the poor and needy, knowing that to relieve the poor, is a sacrifice which pleaseth God: And that also whatsoever is given for their comfort, is given to Christ himself,

and

and is ſo accepted of him, that he will mercifully reward the ſame. The which Alms and Devotion of the people, the keepers of the Keys ſhall yearly, quarterly, or oftner (as need requireth) take out of the Cheſt, and diſtribute the ſame in the preſence of moſt of the Pariſh, or ſix of the chief of them, to be truly and faithfully delivered to their moſt poor and needy neighbours.

LXXXV.

Churches to be kept in ſufficient reparations.

THe Churchwardens or Queſtmen ſhall take care, and provide that the Churches be well and ſufficiently repaired, and ſo from time to time kept and maintained, that the Windows be well glazed, and that the Floors be kept paved, plain, and even, and all things there in ſuch an orderly and decent ſort, without duſt, or any thing that may be either noyſome or unſeemly, as beſt becometh the Houſe of God, and is preſcribed in an Homily to that effect. The like care they ſhall take, that the Church-yards be well and ſufficiently repaired, fenced and maintained with Walls, Rails or Pales, as have been in each place accuſtomed, at their charges unto whom by Law the ſame appertaineth: but eſpecially they ſhall ſee that in every meeting of the Congregation peace be well kept, and that all perſons Excommunicated, and ſo denounced, be kept out of the Church.

LXXXVI.

Churches to be ſurveyed, and the decays certified to the high Commiſſioners.

EVery Dean, Dean and Chapter, Archdeacon, and others which have authority to hold Eccleſiaſtical Viſitations by compoſition, law or preſcription, ſhall ſurvey the Churches of his or their juriſdiction, once in every three years in his own perſon, or cauſe the ſame to be done, and ſhall from time to time within the ſaid three years, certifie the High-commiſſioners for cauſes Eccleſiaſtical, every year of ſuch defects in any the ſaid Churches, as he or they do find to remain unrepaired, and the names and ſurnames of the parties faulty therein. Upon which Certificate we deſire that the ſaid High commiſſioners will ex officio mero ſend for ſuch parties, and compel them to obey the juſt and lawful Decrees of ſuch Eccleſiaſtical Ordinaries making ſuch Certificates.

LXXXVII.

A Terrier of Glebelands and other Possessions belonging to Churches.

WE ordain, That the Archbishops, and all Bishops within their several Dioceses, shall procure (as much as in them lieth) that a true Note and Terrier of all the Glebes, Lands, Medows, Gardens, Orchards, Houses, Stocks, Implements, Tenements and portions of Tythes lying out of their Parishes (which belong to any Parsonage, or Vicarage, or rural Prebend) be taken by the view of honest men in every Parish, by the appointment of the Bishop, whereof the Minister to be one, and be laid up in the Bishops Registry, there to be for a perpetual memory thereof.

LXXXVIII.

Churches not to be prophaned.

THe Churchwardens or Questmen and their Assistants shall suffer no Plays, Feasts, Banquets, Suppers, Churchales, Drinkings, temporal Courts or Leets, Lay-juries, Musters, or any other prophane usage to be kept in the Church, Chappel or Churchyard, neither the Bells to be rung superstitiously, upon Holidays or Eves abrogated by the Book of Common Prayer, nor at any other times, without good cause to be allowed by the Minister of the place, and by themselves.

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Churchwardens or Questmen, and Side-men or Assistants.

LXXXIX.

The choice of Churchwardens, and their accompt.

ALl Churchwardens or Questmen in every Parish, shall be chosen by the joynt consent of the Minister and the Parishioners, if it may be: But if they cannot agree upon such a choice, then the Minister shall choose one, and the Parishoners another: and without such a joynt or several choice, none shall take upon them to be Churchwardens, neither shall they continue any longer then one year in that Office, except perhaps they be chosen again in like manner. And all Church-

Churchwardens at the end of their year, or within a month after at the moſt, ſhall before the Miniſter and the Pariſhioners, give up a juſt account of ſuch Money as they have received, and alſo what particularly they have beſtowed in Reparations, and otherwiſe for the uſe of the Church. And laſt of all, going out of their Office, they ſhall truly deliver up to the Pariſhioners whatſoever Money or other things of right belonging to the Church or Pariſh, which remaineth in their hands, that it may be delivered over by them to the next Churchwardens by Bill indented.

XC.

The choice of Sidemen, and their joynt Office with Churchwardens.

THe Churchwardens or Queſtmen of every Pariſh, and two or three or moe diſcreet perſons in every Pariſh to be choſen for Sidemen or Aſſiſtants, by the Miniſter and Pariſhioners, if they can agree, (otherwiſe to be appointed by the Ordinary of the Dioceſs) ſhall diligently ſee, that all the Pariſhioners duly reſort to their Church upon all Sundays and Holidays, and there continue the whole time of Divine Service: and none to walk or to ſtand idle or talking in the Church, or in the Church-yard, or the Church-porch during that time. And all ſuch as ſhall be found ſlack or negligent in reſorting to the Church, (having no great or urgent cauſe of abſence) they ſhall earneſtly call upon them: and after due monition (if they amend not) they ſhall preſent them to the Ordinary of the place. The choice of which perſons, viz. Churchwardens or Queſtmen, Sidemen or Aſſiſtants, ſhall be yearly made in Eaſter-week.

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Pariſh Clerks.

XCI.

Pariſh Clerks to be choſen by the Miniſter.

NO Pariſh Clerk upon any vacation ſhall be choſen within the City of London, or elſewhere within the Province of Canterbury, but by the Parſon or Vicar: or where there is no Parſon or Vicar, by the Miniſter of that place for the time being: Which choice ſhall be ſignified by the ſaid Miniſter, Vicar or Parſon, to the Pariſhioners the next Sunday following in the time of Divine Service. And the ſaid Clerk

shall be of twenty years of age at the least, and known to the said Parson, Vicar or Minister, to be of honest conversation, and sufficient for his Reading, Writing, and also for his competent skill in Singing (if it may be.) And the said Clerks so chosen shall have and receive their ancient Wages, without fraud or diminution, either at the hands of the Churchwardens at such times as hath been accustomed, or by their own collection according to the most ancient custom of every Parish.

## Ecclesiastical Courts belonging to the Archbishops Jurisdicton.

### XCII.

None to be cited into divers Courts for probate of the same Will.

FOrasmuch as many heretofore have been by Apparitors both of inferiour Courts, and of the Courts of the Archbishops prerogatives much distracted, and diversly called, and summoned for probate of Wills, or to take Administrations of the goods of persons dying Intestate, and are thereby vexed and grieved with many causeless and unnecessary troubles, molestations and expences: We constitute and appoint, That all Chancellors, Commissaries or Officials, or any other exercising Ecclesiastical Jurisdiction whatsoever, shall at the first charge with an Oath all persons called, or voluntarily appearing before them for the probate of any Will, or the Administration of any Goods, whether they know, or (moved by any special inducement) do firmly believe that the party deceased (whose Testaments or Goods depend now in question) had at the time of his or her death, any Goods or good Debts in any other Dioces or Dioceses, or peculiar Jurisdiction within that Province, then in that wherein the said party died, amounting to the value of five pounds. And if the said person cited, or voluntarily appearing before him, shall upon his Oath affirm, That he knoweth, or (as aforesaid) firmly believeth, that the said party deceased had goods or good debts in any other Dioces or Dioceses, or peculiar Jurisdiction within the said Province, to the value aforesaid, and particularly specifie and declare the same: then shall he presently dismiss him, not presuming to intermeddle with the probate of the said Will, or to grant Administration

niſtration of the Goods of the party ſo dying Inteſtate: neither ſhall he require or exact any other charges of the ſaid parties more then ſuch onely as are due for the Citation, and other Proceſs had and uſed againſt the ſaid parties, upon their further contumacy; but ſhall openly and plainly declare and pro-feſs, That the ſaid cauſe belongeth to the Prerogative of the Archbiſhop of that Province, willing and admoniſhing the party to prove the ſaid Will, or require Adminiſtration of the ſaid Goods in the Court of the ſaid Prerogative, and to exhibit before him the ſaid Judge the probate or Adminiſtration under the Seal of the Prerogative within fourty days next following. And if any Chancellor, Commiſſary, Official or other exerciſing Eccleſiaſtical Juriſdiction whatſoever, or any their Regiſter ſhall offend herein, let him be ipſo facto ſuſpended from the execution of his Office, not to be abſolved or releaſed until he have reſtored to the party all expences by him laid out contrary to the tenour of the Premiſſes: and every ſuch probate of any Teſtament or Adminiſtration of Goods ſo granted, ſhall be held void and fruſtrate to all effects of the Law whatſoever.

Furthermore, we charge and enjoyn, that the Regiſter of every inferiour Judge do without all difficulty or delay, certifie and inform the Apparitor of the Prerogative Court, repairing unto him once a month and no oftner, what Executors or Adminiſtrators have been by his ſaid Judge for the incompetency of his own Juriſdiction, diſmiſſed to the ſaid Prerogative Court within the month next before, under pain of a months ſuſpenſion from the exerciſe of his Office for every default therein. Provided, that this Canon or any thing therein contained, be not prejudicial to any compoſition between the Archbiſhop and any Biſhop or other Ordinary, nor to any inferiour Judge that ſhall grant any probate of Teſtament or Adminiſtration of Goods to any party that ſhall voluntarily deſire it, both out of the ſaid inferiour Court, and alſo out of the Prerogative. Provided likewiſe, that if any man die in itinere, the Goods that he hath about him at that preſent, ſhall not cauſe his Teſtament or Adminiſtration to be liable unto the Prerogative Court.

## XCIII.

The Rate of *Bona notabilia* liable to the Prerogative Court.

FUrthermore, we decree and ordain, That no Judge of the Archbishops Prerogative shall hencefoward Cite, or cause to be Cited ex officio any person whatsoever to any of the aforesaid intents, unless he have knowledge that the party deceased was at the time of his death possessed of Goods and Chattels in some other Dioces or Dioceses, or peculiar Jurisdiction within that Province then in that wherein he died, amounting to the value of five pounds at the least: decreeing and declaring, that whoso hath not Goods in divers Dioceses to the said sum or value, shall not be accounted to have bona notabilia. Always provided, That this clause here, and in the former Constitution mentioned, shall not prejudice those Dioceses where by composition or custom bona notabilia are rated at a greater sum. And if any Judge of the Prerogative Court, or any his Surrogate or his Register or Apparitor,, shall Cite or cause any person to be Cited into his Court contrary to the tenor of the Premisses, he shall restore to the party so Cited all his costs and charges, and the acts and proceedings in that behalf shall be held void and frustrate. Which expences if the said Judge or Register or Apparitor shall refuse accordingly to pay, he shall be suspended from the exercice of his Office until he yield to the performance thereof.

## XCIV.

None to be Cited into the Arches or Audience, but dwellers within the Archbishops Dioces or Peculiars.

NO Dean of the Arches nor Official of the Archbishops Consistory, nor any Judge of the Audience, shall hencefoward in his own name, or in the name of the Archbishop, either ex officio or at the instance of any party, originally cite, summon or any way compel, or procure to be cited, summoned or compelled any person which dwelleth not within the particular Dioces or peculiar of the said Archbishop, to appear before him or any of them for any cause or matter whatsoever belonging to Ecclesiastical cognizance, without the Licence of the Diocesan first had and obtained in that behalf, other then in such particular cases onely as are expressly excepted and reserved in and by a Statute Ann. 23 H. 8. cap. 9. And if any of the said Judges shall offend

offend herein, he ſhall for every ſuch offence be ſuſpended from the exercice of his Office, for the ſpace of three whole months.

XCV.

The Reſtraint of double Quarrels.

ALbeit by former Conſtitutions of the Church of England, every Biſhop hath had two months ſpace to enquire and informe himſelf of the ſufficiency and qualities of every Miniſter, after he hath been preſented unto him to be Inſtituted into any Benefice: Yet for the avoiding of ſome inconveniences, we do now abridge and reduce the ſaid two months unto eight and twenty days onely. In reſpect of which abridgement, we do ordain and appoint, that no double Quarrel ſhall hereafter be granted out of any of the Archbiſhops Courts at the ſuit of any Miniſter whoſoever, except he ſhall firſt take his perſonal Oath, that the ſaid eight and twenty days at the leaſt are expired, after he firſt tendered his Preſentation to the Biſhop, and that he refuſed to grant him Inſtitution thereupon: or ſhall enter Bonds with ſufficient Sureties to prove the ſame to be true, under pain of ſuſpenſion of the Granter thereof from the execution of his Office, for half a year toties quoties, to be denounced by the ſaid Archbiſhop, and Nullity of the double Quarrel aforeſaid, ſo unduly procured, to all intents and purpoſes whatſoever. Always provided, that within the ſaid eight and twenty days, the Biſhop ſhall not inſtitute any other to the prejudice of the ſaid party before preſented, ſub pœna nullitatis.

XCVI.

Inhibitions not to be granted without the ſubſcription of an Advocate.

THat the Juriſdictions of Biſhops may be preſerved (as near as may be) entire and free from prejudice, and that for the behoof of the Subjects of this Land, better Proviſion be made, that hencefoward they be not grieved with frivolous and wrongful ſuits and moleſtations: It is ordained and provided, that no Inhibition ſhall be granted out of any Court belonging to the Archbiſhop of Canterbury at the inſtance of any party, unleſs it be ſubſcribed by an Advocate practiſing in the ſaid Court: which the ſaid Advocate ſhall do freely, not taking any Fee for the ſame, except the party proſecuting the ſuit, do voluntarily beſtow

row some Gratuity upon him for his Counsel and Advice in the said Cause. The like course shall be used in granting forth any Inhibition at the instance of any party by the Bishop or his Chancellor against the Archdeacon, or any other person exercising Ecclesiastical Jurisdiction: And if in the Court or Consistory of any Bishop there be no Advocate at all, then shall the subscription of a Proctor practising in the same Court be held sufficient.

## XCVII.

### Inhibitions not to be granted until the Appeal be exhibited to the Judge.

IT is further ordered and decreed, That henceforward no Inhibition be granted by occasion of any interlocutory Decree, or in any cause of correction whatsoever, except under the form aforesaid: And moreover, That before the going out of any such Inhibition, the Appeal it self, or a Copy thereof (avouched by Oath to be just and true) be exhibited to the Judge, or his lawful Surrogate, whereby he may be fully informed, both of the quality of the crime, and of the cause of the grievance, before the granting forth of the said Inhibition. And every Appellant or his lawful Proctor shall before the obtaining of any such Inhibition, shew and exhibit to the Judge or his Surrogate in writing, a true Copy of those Acts wherewith he complaineth himself to be aggrieved, and from which he appealeth, or shall take a corporal Oath that he hath performed his diligence, and true endeavour for the obtaining of the same, and could not obtain it at the hands of the Register in the Countrey, or his Deputy, tendering him his Fee. And if any Judge or Register shall either procure or permit any Inhibition to be sealed, so as is said, contrary to the form and limitation above specified, let him be suspended from the execution of his Office, for the space of three months: If any Proctor, or other person whatsoever by his appointment, shall offend in any of the premisses, either by making or sending out any Inhibition, contrary to the tenour of the said premisses, let him be removed from the exercise of his office, for the space of a whole year without hope of release or restoring.

XCVIII.

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Inhibitions not to be granted to factious Appellants, unleſs they firſt Subſcribe.

FOraſmuch as they who break the Laws cannot in reaſon claim any benefit or protection by the ſame: We decree and appoint, that after any Judge Eccleſiaſtical hath proceeded judicially againſt obſtinate and factious perſons, and contemners of Ceremonies, for not obſerving the Rites and Orders of the Church of England, or for contempt of publick Prayer, no Judge ad quem, ſhall admit or allow any his or their Appeals, unleſs he having firſt ſeen the Original Appeal, the party appellant do firſt perſonally promiſe and avow, that he will faithfully keep and obſerve all the Rites and Ceremonies of the Church of England, as alſo the preſcript Form of Common Prayer, and do likewiſe ſubſcribe to the three Articles formerly by us ſpecified and declared.

XCIX.

None to Marry within the Degrees prohibited.

NO perſon ſhall Marry within the Degrees prohibited by the Laws of God, and expreſſed in a Table ſet forth by Authority in the year of our Lord God 1563. and all Marriages ſo made and contracted ſhall be adjudged inceſtuous and unlawful, and conſequently ſhall be diſſolved as void from the beginning, and the parties ſo married ſhall by courſe of Law be ſeparated. And the aforeſaid Table ſhall be in every Church publickly ſet up and fixed at the charge of the Pariſh.

C.

None to Marry under xxj years, without their Parents conſent.

NO Children under the age of one and twenty years compleat, ſhall contract themſelves or marry without the conſent of their Parents, or of their Guardians and Governours, if their Parents be deceaſed.

CI.

By whom Licences to Marry without Banns ſhall be granted, and to what ſort of perſons.

NO Faculty or Licence ſhall be henceforth granted for ſolemnization of Matrimony betwixt any parties, without three open publication of the Banns according to the Book of

stow some Gratuity upon him for his Counsel and Advice in the said Cause. The like course shall be used in granting forth any Inhibition at the instance of any party by the Bishop or his Chancellor against the Archdeacon, or any other person exercising Ecclesiastical Jurisdiction: And if in the Court or Consistory of any Bishop there be no Advocate at all, then shall the subscription of a Proctor practising in the same Court be held sufficient.

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Common Prayer, by any person exercising any Ecclesiastical Jurisdiction, or claiming any Privileges in the right of their Churches; but the same shall be granted only by such as have Episcopal Authority, or the Commissary for Faculties, Vicars general of the Archbishops and Bishops sede plena or sede vacante, the Guardian of the Spiritualties, or Ordinaries exercising of right Episcopal Jurisdiction in their several Jurisdictions respectively, and unto such persons only as be of good state and quality, and that upon good caution and security taken.

CII.

Security to be taken at the granting of such Licences, and under what Conditions.

THe Security mentioned shall contain these Conditions: First, that at the time of the granting every such Licence, there is not any impediment of precontract, consanguinity, affinity, or other lawful cause to hinder the said Marriage. Secondly, that there is not any controversie or suit depending in any Court before any Ecclesiastical Judge touching any contract or marriage of either of the said parties with any other. Thirdly, that they have obtained thereunto the express consent of their Parents (if they be living) or otherwise of their Guardians or Governours. Lastly, that they shall celebrate the said Matrimony publickly in the Parish Church or Chappel where one of them dwelleth, and in no other place, and that between the hours of eight and twelve in the forenoon.

CIII.

Oaths to be taken for the Conditions.

FOr the avoiding of all fraud and collusion in the obtaining of such Licences and Dispensations: We further constitute and appoint, That before any Licence for the celebration of Matrimony, without publication of Banns be had or granted, it shall appear to the Judge by the Oaths of two sufficient witnesses, one of them to be known either to the Judge himself, or to some other person of good reputation then present, and known likewise to the said Judge, that the express consent of the Parents or Parent, if one be dead, or Guardians, or Guardian of the parties, is thereunto had and obtained. And furthermore, that one of the parties personally swear, that he believeth there is no let or impediment of precontract, kindred, or alliance, or of

any

any other lawful cauſe whatſoever, nor any ſuit commenced in any Eccleſiaſtical Court, to bar or hinder the proceeding of the ſaid Matrimony, according to the tenor of the foreſaid Licence.

CIV.

An Exception for thoſe that are in Widowhood.

IF both the parties which are to marry being in Widowhood, do ſeek a Faculty for the forbearing of Banns, then the Clauſes before mentioned requiring the Parents conſents, may be omitted; but the Pariſhes where they dwell both ſhall be expreſſed in the Licence, as alſo the Pariſh named where the Marriage ſhall be celebrated. And if any Commiſſary for Faculties, Vicars general, or other the ſaid Ordinaries ſhall offend in the Premiſſes, or any part thereof, he ſhall for every time ſo offending, be ſuſpended from the execution of his Office for the ſpace of ſix months; and every ſuch Licence or Diſpenſation ſhall be held void to all effects and purpoſes, as if there had never been any ſuch granted, and the parties marrying by vertue thereof, ſhall be ſubject to the puniſhments which are appointed for clandeſtine Marriages.

CV.

No Sentence for Divorce to be given upon the ſole confeſſion of the parties.

FOraſmuch as matrimonial cauſes have been always reckoned and reputed amongſt the weighteſt, and therefore require the greater caution when they come to be handled and debated in Judgment, eſpecially in Cauſes wherein Matrimony having been in the Church duly ſolemnized, is required upon any ſuggeſtion or pretext whatſoever to be diſſolved or annulled: We do ſtraitly charge and injoyn, that in all proceedings to Divorce and Nullities of Matrimony, good circumſpection and Advice be uſed, and that the truth may (as far as is poſſible) be ſifted out by the depoſition of witneſſes, and other lawful proofs and evidences, and that credit be not given to the ſole confeſſion of the parties themſelves, howſoever taken upon Oath, either within or without the Court.

CVI.

No Sentence for Divorce to be given but in open Court.

NO Sentence shall be given either for Separation a thoro & mensa, or for annulling of pretended Matrimony, but in open Court, and in the Seat of Justice, and that with the knowledge and consent either of the Archbishop within his Province, or of the Bishop within his Dioces, or of the Dean of the Arches, the Judge of the Audience of Canterbury, or of the Vicars general, or other principal Officers, or sede vacante of the Guardians of the Spiritualties, or other Ordinaries to whom of right it appertaineth, in their several Jurisdictions and Courts, and concerning them onely that are then dwelling under their Jurisdictions.

CVII.

In all Sentences for Divorce, Bond to be taken for not marrying during each others life.

IN all Sentences pronounced onely for Divorce and Separation a thoro & mensa, there shall be a caution and restraint inserted in the Act of the said Sentence, That the parties so separated, shall live chastly and continently; neither shall they, during each others life, contract Matrimony with other person. And for the better observation of this last clause, the said Sentence of Divorce shall not be pronounced, until the party or parties requiring the same, have given good and sufficient caution and security into the Court, that they will not any way break or transgres the said restraint or prohibition.

CVIII.

The penalty for Judges offending in the Premisses.

AND if any Judge giving Sentence of Divorce or Separation, shall not fully keep and observe the premisses, he shall be by the Archbishop of the Province, or by the Bishop of the Dioces, suspended from the exercice of his Office for the space of a whole year, and the Sentence of Separation so given contrary to the form aforesaid, shall be held void to all intents and purposes of the Law, as if it had not at all been given or pronounced.

Eccleſiaſtical

## Eccleſiaſtical Courts belonging to the Juriſdiction of Biſhops and Archdeacons, and the Proceedings in them.

### CIX.

Notorious Crimes and Scandals to be certified into Eccleſiaſtical Courts by Preſentment.

IF any offend their brethren, either by Adultery, Whoredom, Inceſt or Drunkenneſs, or by Swearing, Ribaldry, Uſury, or any other uncleanneſs and wickedneſs of Life, the Churchwardens or Queſtmen and Sidemen in their next preſentments to their Ordinaries, ſhall faithfully preſent all and every of the ſaid Offendors, to the intent that they and every of them may be puniſhed by the ſeverity of the Laws, according to their deſerts; and ſuch notorious offendors ſhall not be admitted to the holy Communion till they be reformed.

### CX.

Schiſmaticks to be preſented.

IF the Churchwardens or Queſtmen or Aſſiſtants, do or ſhall know any man within their Pariſh or elſewhere, that is a hinderer of the Word of God to be read or ſincerely preached, or of the execution of theſe our Conſtitutions, or a fautor of any uſurped or foreign power by the Laws of this Realm juſtly rejected and taken away, or a defender of Popiſh and erroneous Doctrine: they ſhall detect and preſent the ſame to the Biſhop of the Diocels or Ordinary of the place, to be cenſured and puniſhed according to ſuch Eccleſiaſtical Laws as are preſcribed in that behalf.

### CXI.

Diſturbers of Divine Service to be preſented.

IN all Viſitations of Biſhops and Archdeacons, the Churchwardens or Queſtmen and Sidemen ſhall truly and perſonally preſent the names of all thoſe which behave themſelves rudely and diſorderly in the Church, or which by untimely ringing of Bells, by walking, talking, or other noiſe ſhall hinder the Miniſter or Preacher.

CXII.

Not Communicants at Easter to be presented.

The Minister, Churchwardens, Questmen and Assistants of every Parish Church and Chappel, shall yearly within forty days after Easter exhibit to the Bishop or his Chancellor, the names and surnames of all the Parishioners, as well men as women, which being of the age of sixteen years, received not the Communion at Easter before.

CXIII.

Ministers may present.

Because it often cometh to pass, that the Churchwardens, Sidemen, Questmen, and such other persons of the Laity as are to take care for the suppressing of sin and wickedness in their several Parishes, as much as in them lieth, by admonition, reprehension, and denunciation to their Ordinaries, do forbear to discharge their duties therein, either through fear of their Superiors, or through negligence, more then were fit, the licentiousness of these times considered: We ordain, That hereafter every Parson and Vicar, or in the lawful absence of any Parson or Vicar, then their Curates and Substitutes may joyn in every presentment with the said Churchwardens, Sidemen, and the rest abovementioned at the times hereafter limited, if they the said Churchwardens and the rest will present such enormities as are apparent in the Parish: or if they will not, then every such Parson or Vicar, or in their absence as aforesaid, their Curates may themselves present to their Ordinaries at such times, and when else they think it meet, all such crimes as they have in charge, or otherwise, as by them (being the persons that should have the chief care for the suppressing of sin and impiety in their Parishes) shall be thought to require due reformation. Provided always, that if any man confess his secret and hidden sins to the Minister for the unburthening of his conscience, and to receive spiritual consolation and ease of mind from him, We do not any way bind the said Minister by this our Constitution, but do straitly charge and admonish him, that he do not at any time reveal and make known to any person whatsoever, any crime or offence so committed to his trust and secrecy (except they be such crimes as by the Laws of this Realm

his

his own life may be called into queſtion for concealing the ſame) under pain of irregularity.

## CXIV.

### Miniſters ſhall preſent Recuſants.

EVery Parſon, Vicar or Curate, ſhall carefully inform themſelves every year hereafter, how many Popiſh Recuſants, Men, Women and Children above the age of thirteen years; and how many being Popiſhly given (who though they come to the Church, yet do refuſe to receive the Communion) are Inhabitants, or make their abode either as Sojourners or common Gueſts in any of their ſeveral Pariſhes, and ſhall ſet down their true names in Writing (if they can learn them) or otherwiſe ſuch names as for the time they carry, diſtinguiſhing the abſolute Recuſants from half Recuſants: and the ſame ſo far as they know or believe ſo diſtinguiſhed and ſet down under their hands, ſhall truly preſent to their Ordinaries before the Feaſt of the Nativity next enſuing, under pain of Suſpenſion to be inflicted upon them by their ſaid Ordinaries, and ſo every year hereafter upon the like pain, before the Feaſt of Saint John Baptiſt. Alſo we ordain, That all ſuch Ordinaries, Chancellors, Commiſſaries, Archdeacons, Officials, and all other Eccleſiaſtical Officers to whom the ſaid preſentments ſhall be exhibited, ſhall likewiſe within one month after the receipt of the ſame, under pain of Suſpenſion by the Biſhop from the execution of their offices for the ſpace of half a year (as often as they ſhall offend therein) deliver them, or cauſe to be delivered to the Biſhop reſpectively; who ſhall alſo exhibit them to the Archbiſhop within ſix weeks, and the Archbiſhop to his Majeſty within other ſix weeks after he hath received the ſaid preſentments.

## CXV.

### Miniſters and Churchwardens not to be ſued for Preſenting.

WHereas for the reformation of criminous perſons and diſorders in every Pariſh, the Churchwardens, Queſtmen, Sidemen, and ſuch other Church Officers are ſworn, and the Miniſter charged to preſent as well the crimes and diſorders committed by the ſaid criminous perſons, as alſo the common fame which is ſpread abroad of them, whereby they are often maligned and ſometimes troubled by the ſaid Delinquents or their

their friends: We do admonish and exhort all Judges both Ecclesiastical and Temporal, as they regard and reverence the fearful judgment-seat of the highest Judge, that they admit not in any of their Courts, any complaint, plea, suit or suits, against any such Churchwarden, Questmen, Sidemen or other Church Officers, for making any such presentments, nor against any Minister for any presentment that he shall make: all the said presentments tending to the restraint of shameless impiety, and considering that the rules both of Charity and Government do presume that they did nothing therein of malice, but for the discharge of their Consciences.

## CXVI.

Churchwardens not bound to present oftner then twice a year.

NO Churchwardens, Questmen, or Sidemen of any Parish, shall be inforced to exhibit their presentments to any having Ecclesiastical Jurisdiction, above once in every year, where it hath been no oftner used, nor above twice in any Diocess whatsoever, except it be at the Bishops Visitation. For the which presentments of every Parish Church or Chappel, the Register of any Court where they are to be exhibited, shall not receive in one year above four pence, under pain for every offence therein, of suspension from the execution of his Office for the space of a month toties quoties. Provided always, that as good occasion shall require, it shall be lawful for every Minister, Churchwardens and Sidemen, to present offendors as oft as they shall think meet. And likewise for any godly disposed person, or for any Ecclesiastical Judge, upon knowledge or notice given unto him or them, of any enormous crime within his Jurisdiction, to move the Minister, Churchwardens or Sidemen, as they tender the glory of God and reformation of sin, to present the same, if they shall find sufficient cause to induce them thereunto, that it may be in due time punished and reformed. Provided, that for these voluntary presentments, there be no Fee required or taken of them under the pain aforesaid.

## CXVII.

### Churchwardens not to be troubled for not preſenting oftner then twice a year.

NO Churchwardens, Queſtmen, or Sidemen ſhall be called or cited, but onely at the ſaid time or times before limited, to appear before any Eccleſiaſtical Judge whoſoever, for refuſing at other times to preſent any faults committed in their Pariſhes, and puniſhable by Eccleſiaſtical Laws. Neither ſhall they nor any of them, after their preſentments exhibited at any of thoſe times, be any further troubled for the ſame, except upon manifeſt and evident proof it may appear, that they did then willingly and wittingly omit to preſent ſome ſuch publick crime or crimes as they knew to be committed, or could not be ignorant that there was then a publick fame of them, or unleſs there be very juſt cauſe to call them for the explanation of their former preſentments. In which caſe of wilful omiſſion, their Ordinaries ſhall proceed againſt them in ſuch ſort as in cauſes of wilful perjury in a Court Eccleſiaſtical it is already by Law provided.

## CXVIII.

### The old Churchwardens to make their Preſentments before the new be ſworn.

THe Office of all Churchwardens and Sidemen ſhall be reputed ever hereafter to continue until the new Churchwardens that ſhall ſucced them, be ſworn, which ſhall be the firſt week after Eaſter, or ſome week following, according to the direction of the Ordinary. Which time ſo appointed, ſhall always be one of the two times in every year, when the Miniſter and Churchwardens, and Sidemen of every Pariſh ſhall exhibit to their ſeveral Ordinaries, the preſentments of ſuch enormities as have hapned in their Pariſhes ſince their laſt preſentments. And this duty they ſhall perform before the newly choſen Churchwardens and Sidemen be ſworn, and ſhall not be ſuffered to paſs over the ſaid preſentments to thoſe that are newly come into Office, and are by intendment ignorant of ſuch crimes, under pain of thoſe cenſures which are appointed for the reformation of ſuch dalliers and diſpenſers with their own Conſciences and Oaths.

CXIX.

Convenient time to be assigned for framing Presentments.

FOr the avoiding of such inconveniences as heretofore have happened by the hasty making of Bills of presentments, upon the days of the Visitation and Synods, it is ordered, That always hereafter, every Chancellor, Archdeacon, Commissary and Official, and every other person having Ecclesiastical Jurisdiction, at the ordinary time when the Churchwardens are sworn: and the Archbishop and Bishops when he or they do summon their Visitation, shall deliver, or cause to be delivered to the Churchwardens, Questmen and Sidemen of every Parish, or to some of them, such Books of Articles as they or any of them shall require for the year following the said Churchwardens, Questmen and Sidemen, to ground their presentments upon at such times as they are to exhibit them. In which book shall be contained the form of the Oath which must be taken immediately before every such presentment: to the intent that having beforehand time sufficient, not onely to peruse and consider what their said Oath shall be, but the Articles also whereupon they are to ground their presentments, they may frame them at home both advisedly and truly to the discharge of their own Consciences, after they are sworn, as becometh honest and godly men.

CXX.

None to be cited into Ecclesiastical Courts by Process of *Quorum nomina.*

NO Bishop, Chancellor, Archdeacon, Official, or other Ecclesiastical Judge, shall suffer any general Processes of Quorum nomina, to be sent out of his Court: except the names of all such as thereby are to be cited, shall be first expressly entred by the hand of the Register, or his Deputy, under the said Processes, and the said Processes and names be first subscribed by the Judge, or his Deputy and his Seal thereto affixed.

CXXI.

None to be cited into several Courts for one Crime.

IN places where the Bishop and Archdeacon do by prescription or composition visit at several times in one and the same year, lest for one and the self-same fault any of his Majesties Subjects should be challenged and molested in divers Ecclesiastical

ſtical Courts: We order and appoint, That every Archdeacon or his Official, within one month after the Viſitation ended that year, and the preſentments received, ſhall certifie under his Hand and Seal, to the Biſhop or his Chancellor, the names and crimes of all ſuch as are detected and preſented in his ſaid Viſitation, to the end the Chancellor ſhall thenceforth forbear to convent any perſon for any crime or cauſe ſo detected or preſented to the Archdeacon. And the Chancellor within the like time after the Biſhops Viſitation ended, and preſentments received, ſhall under his Hand and Seal ſignifie to the Archdeacon or his Official, the names and crimes of all ſuch perſons which ſhall be detected or preſented unto him in that Viſitation, to the ſame intent as is aforeſaid. And if theſe Officers ſhall not certifie each other as is here preſcribed, or after ſuch Certificate ſhall intermeddle with the crimes or perſons detected and preſented in each others Viſitation; then every of them ſo offending ſhall be Suſpended from all exercice of his Juriſdiction, by the Biſhop of the Dioces, until he ſhall repay the coſts and expences which the parties grieved have been at by that vexation.

CXXII.

No Sentence of deprivation or depoſition to be pronounced againſt a Miniſter, but by the Biſhop.

WHen any Miniſter is complained of in any Eccleſiaſtical Court belonging to any Biſhop of his Province for any crime, the Chancellor, Commiſſary, Official, or any other having Eccleſiaſtical Juriſdiction to whom it ſhall appertain, ſhall expedite the cauſe by Proceſſes and other proceedings againſt him: and upon contumacy, for not appearing, ſhall firſt ſuſpend him, and afterward his contumacy continuing, excommunicate him. But if he appear and ſubmit himſelf to the courſe of Law, then the matter being ready for Sentence, and the merits of his offence exacting by Law, either deprivation from his Living, or depoſition from the Miniſtry, no ſuch ſentence ſhall be pronounced by any perſon whoſoever, but onely by the Biſhop, with the aſſiſtance of his Chancellor, the Dean, (if they may conveniently be had) and ſome of the Prebendaries, if the Court be kept near the Cathedral Church, or of the Archdeacon, if he may be had conveniently, and two other at the leaſt grave Miniſters and Preachers to be called by the Biſhop, when the Court is kept in other places.

## CXXIII.

No Act to be sped but in open Court.

NO Chancellor, Commissary, Archdeacon, Official, or any other person using Ecclesiastical Jurisdiction whosoever, shall speed any judicial Act, either of contentious or voluntary Jurisdiction, except he have the ordinary Register of that Court, or his lawful Deputy: or if he or they will not, or cannot be present, then such persons as by Law are allowed in that behalf to write or speed the same, under pain of suspension ipso facto.

## CXXIV.

No Court to have more then one Seal.

NO Chancellor, Commissary, Archdeacon, Official, or any other exercising Ecclesiastical Jurisdiction, shall without the Bishops consent have any moe Seals then one for the sealing of all matters incident to his Office: Which Seal shall always be kept either by himself, or by his lawful Substitute exercising Jurisdiction for him, and remaining within the Jurisdiction of the said Judge, or in the City or principal Town of the County. This Seal shall contain the Title of that Jurisdiction which every of the said Judges or their Deputies do execute.

## CXXV.

Convenient places to be chosen for the keeping of Courts.

ALl Chancellors, Commissaries, Archdeacons, Officials, and all other exercising Ecclesiastical Jurisdiction, shall appoint such meet places for the keeping of their Courts by the assignment or approbation of the Bishop of the Diocese, as shall be convenient for entertainment of those that are to make their appearance there, and most indifferent for their travel. And likewise they shall keep and end their Courts in such convenient time, as every man may return homewards in as due season as may be.

## CXXVI.

Peculiar and inferiour Courts to exhibit the original Copies of Wills into the Bishops Registry.

WHereas Deans, Archdeacons, Prebendaries, Parsons, Vicars, and others exercising Ecclesiastical Jurisdiction, claim

claim liberty to prove the laſt Wills and Teſtaments of perſons deceaſed within their ſeveral Juriſdictions, having no known nor certain Regiſters, nor publick place to keep their Records in, by reaſon whereof many Wills, Rights and Legacies, upon the death or change of ſuch perſons and their private Notaries, miſcarry and cannot be found, to the great prejudice of his Majeſties Subjects: We therefore order and injoyn, that all ſuch Poſſeſſours and Exerciſers of peculiar Juriſdiction, ſhall once in every year exhibit into the publick Regiſtry of the Biſhop of the Dioceſs, or of the Dean and Chapter under whoſe Juriſdiction the ſaid Peculiars are, every original Teſtament of every perſon in that time deceaſed, and by them proved in their ſeveral peculiar Juriſdictions, or a true Copy of every ſuch Teſtament examined, ſubſcribed, and ſealed by the peculiar Judge and his Notary. Otherwiſe if any of them fail ſo to do, the Biſhop of the Dioceſs or Dean and Chapter, unto whom the ſaid Juriſdictions do reſpectively belong, ſhall ſuſpend the ſaid parties and every of them from the exerciſe of all ſuch peculiar Juriſdiction, until they have performed this our Conſtitution.

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## Judges Eccleſiaſtical and their Surrogates.

### CXXVII.

### The Quality and Oath of Judges.

NO man ſhall hereafter be admitted a Chancellor, Commiſſary or Official, to exerciſe any Eccleſiaſtical Juriſdiction, except he be of the full age of ſix and twenty years at the leaſt, and one that is learned in the Civil and Eccleſiaſtical Laws, and is at the leaſt a Maſter of Arts, or Batchelour of Law, and is reaſonably well practiſed in the courſe thereof, as likewiſe well affected, and zealouſly bent to Religion, touching whoſe life and manners no evil example is had, and except before he enter into or execute any ſuch Office, he ſhall take the Oath of the Kings Supremacy in the preſence of the Biſhop, or in the open Court, and ſhall ſubſcribe to the Articles of Religion agreed upon in the Convocation in the year One thouſand five hundred ſixty and two, and ſhall alſo ſwear that he will to the uttermoſt of his underſtanding, deal uprightly and

and justly in his Office, without respect or favour of reward: the said Oaths and Subscription to be recorded by a Register then present. And likewise all Chancellors, Commissaries, Officials, Registers, and all other that do now possess or execute any places of Ecclesiastical Jurisdiction, or service, shall before Christmas next, in the presence of the Archbishop or Bishop, or in open Court, under whom or where they exercise their Offices, take the same Oaths, and subscribe as before is said: or upon refusal so to do, shall be suspended from the execution of their Offices, until they shall take the said Oathes, and subscribe as aforesaid.

## CXXVIII.

### The Quality of Surrogates.

NO Chancellor, Commissary, Archdeacon, Official, or any other person using Ecclesiastical Jurisdiction, shall at any time substitute in their absence any to keep any Court for them, except he be either a grave Minister and a Graduate, or a licensed publick Preacher, and a beneficed man near the place where the Courts are kept, or a Bacheler of Law, or a Master of Arts at least, who hath some skill in the Civil and Ecclesiastical Law, and is a favourer of true Religion, and a man of modest and honest conversation, under pain of suspension for every time that they offend therein from the execution of their Offices for the space of three months toties quoties: And he likewise that is deputed, being not qualified as is before expressed, and yet shall presume to be a Substitute to any Judge, and shall keep any Court as is aforesaid, shall undergo the same censure in manner and form as is before expressed.

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## Proctors.

## CXXIX.

### Proctors not to retain Causes without the lawful Assignment of the parties.

NOne shall Procure in any Cause whatsoever, unless he be thereunto constituted and appointed by the party himself, either before the Judge, and by Act in Court, or unless in the beginning of the Suit, he be by a true and sufficient Proxy thereunto warranted and enabled. We call that

that Proxy sufficient, which is strengthened and confirmed by some authentical Seal, the parties approbation, or at least his ratification therewithall concurring. All which Proxies shall be forthwith by the said Proctors exhibited into the Court, and be safely kept and preserved by the Register in the publick Registry of the said Court. And if any Register or Proctor shall offend herein, he shall be secluded from the exercise of his Office for the space of two months, without hope of release or restoring.

## CXXX.

Proctors not to retain Causes without the counsel of an Advocate.

FOr lessening and abridging the multitude of Suits and Contentions, as also for preventing the complaints of Suiters in Courts Ecclesiastical, who many times are overthrown by the oversight and negligence, or by the ignorance and insufficiency of Proctors, and likewise for the furtherance and increase of Learning, and the advancement of Civil and Canon Law, following the laudable customs heretofore observed in the Courts pertaining to the Archbishop of Canterbury, We will and ordain, That no Proctor exercising in any of them shall entertain any Cause whatsoever, and keep and retain the same for two Court days, without the counsel and advice of an Advocate, under pain of a years suspension from his Practice: neither shall the Judge have power to release or mitigate the said Penalty, without express Mandate and Authority from the Archbishop aforesaid.

## CXXXI.

Proctors not to conclude in any cause without the knowledge of an Advocate.

NO Judge in any of the said Courts of the Archbishop, shall admit any Libel, or any other matter, without the advice of an Advocate admitted to practice in the same Court, or without his subscription: neither shall any Proctor conclude any Cause depending, without the knowledge of the Advocate retained and fee'd in the cause: which if any Proctor shall do, or procure to be done, or shall by any colour whatsoever defraud the Advocate of his Duty or Fee, or shall be negligent in repairing to the Advocate, and requiring his advice what course is to be taken in the cause, he shall be suspended from all practice for the space of six months, without hope of being thereunto restored before the said term be fully compleat.

## CXXXII.

Proctors prohibited the Oath *In animam Domini sui.*

FOrasmuch as in the Probate of Testaments and Suits for Administration of the Goods of persons dying Intestate, the Oaths usually taken by Proctors of Courts In animam constituentis, is found to be inconvenient: We do therefore decree and ordain, That every Executor or Suitor for Administration, shall personally repair to the Judge in that behalf, or his Surrogate, and in his own person (and not by Proctor) take the Oath accustomed in these cases. But if by reason of sickness or age, or any other just let or impediment, he be not able to make his personal appearance before the Judge: it shall be lawful for the Judge (there being faith first made by a credible person, of the truth of his said hinderance or impediment) to grant a Commission to some grave Ecclesiastical person abiding near the party aforesaid, whereby he shall give power and authority to the said Ecclesiastical person in his stead, to minister the accustomed Oath above mentioned, to the Executor or Suitor for such Administration, requiring his said Substitute, that by a faithful and trusty messenger he certifie the said Judge truly and faithfully what he hath done therein. Lastly, we ordain and appoint, That no Judge or Register, shall in any wise receive for the Writing, Drawing or Sealing of any such Commission, above the sum of six shillings and eight pence; whereof one moyety to be for the Judge, and the other for the Register of the said Court.

## CXXXIII.

Proctors not to be clamarous in Court.

FOrasmuch as it is found by experience, that the loud and confused cries and clamours of Proctors in the Courts of the Archbishop, are not onely troublesom and offensive to the Judges and Advocates, but also give occasion to the slanders by, of contempt and calumny toward the Court it self: that more respect may be had to the dignity of the Judge, then heretofore, and that causes may more easily and commodiously be handled and dispatched, we charge and enjoyn, That all Proctors in the said Courts do especially intend, that the Acts be faithfully entred and set down by the Register, according to the advice and direction of the Advocate, that the said Proctors refrain

frain loud ſpeech and brabling, and behave themſelves quietly and modeſtly, and that when either the Judges or Advocates, or any of them, ſhall happen to ſpeak, they preſently be ſilent, upon pain of ſilencing for two whole Terms then immediately following every ſuch offence of theirs. And if any of them ſhall the ſecond time offend herein, and after due monition ſhall not reform himſelf; let him be for ever removed from his practice.

## Regiſters.

### CXXXIV.

Abuſes to be reformed in Regiſters.

IF any Regiſter or his Deputy, or Subſtitute whatſoever, ſhall receive any Certificate without the knowledge and conſent of the Judge of the Court, or willingly omit to cauſe any perſon cited to appear upon any Court day to be called, or unduly put off, and defer the examination of witneſſes to be examined by a day ſet and aſſigned by the Judge, or do not obey and obſerve the judicial and lawful monition of the ſaid Judge, or omit to write, or cauſe to be written ſuch Citations and Decrees as are to be put in execution and ſet forth before the next Court day, or ſhall not cauſe all Teſtaments exhibited into his Office to be Regiſtred within a convenient time, or ſhall ſet down or enact as decreed by the Judge any thing falſe, or conceited by himſelf, and not ſo ordered or decreed by the Judge, or in the tranſmiſſion of Proceſſes to the Judge Ad quem, ſhall add, or inſert any falſehood or untruth, or omit any thing therein, either by cunning, or by groſs negligence, or in cauſes of Inſtance, or promoted of Office, ſhall receive any reward in favour of either party, or be of counſel directly or indirectly with either of the parties in Suit, or in the execution of their Office ſhall do ought elſe maliciouſly, or fraudulently, whereby the ſaid Eccleſiaſtical Judge or his proceedings may be ſlandered or defamed: We will and ordain, That the ſaid Regiſter or his Deputy or Subſtitute, offending in all, or any the premiſſes, ſhall by the Biſhop of the Dioceſs be Suſpended from the exercice of his Office, for the ſpace of one, two or three months, or more, according to the quality of his offence, and that the ſaid Biſhop ſhall aſſign ſome other publick Notary to

execute and discharge all things pertaining to his Office, during the time of his said Suspension.

CXXXV.

A certain rate of Fees due to all Ecclesiastical Officers.

NO Bishop, Suffragan, Chancellor, Commissary, Archdeacon, Official, nor any other exercising Ecclesiastical Jurisdiction whatsoever, nor any Register of any Ecclesiastical Courts, nor any Minister belonging to any of the said Officers or Courts, shall hereafter for any cause incident to their several Offices, take or receive any other or greater Fees, then such as were certified to the most Reverend Father in God, John, late Archbishop of Canterbury, in the year of our Lord God, One thousand five hundred ninety and seven, and were by him ratified and approved, under pain that every such Judge, Officer or Minister offending herein shall be Suspended from the exercice of their several Offices, for the space of six months for every such offence. Always provided, that if any question shall arise concerning the certainty of the said Fees or any of them: then those Fees shall be held for lawful, which the Archbishop of Canterbury for the time being shall under his Hand approve, except the Statutes of this Realm before made, do in any particular case express some other Fees to be due. Provided furthermore, that no Fee or Money shall be received either by the Archbishop, or any Bishop or Suffragan, either directly or indirectly, for admitting of any into Sacred Orders, nor that any other person or persons under the said Archbishop, Bishop or Suffragan, shall for Parchment, Writing, Wax, Sealing, or any other respect thereunto appertaining, take above ten shillings, under such pains as are already by Law prescribed.

CXXXVI.

A Table of the Rates of Fees to be set up in Courts and Registers.

WE do likewise constitute and appoint, That the Registers belonging to every such Ecclesiastical Judge, shall place two Tables, containing the several Rates and Sums of all the said Fees: one in the usual place of Consistory where the Court is kept, and the other in his Registry, and both of them in such sort, as every man whom it concerneth may without difficulty come to the view and perusal thereof, and take a Copy of them; the same Tables to be so set up before the Feast of the Nativity

Nativity next ensuing. And if any Register shall fail to place the said Tables according to the Tenour hereof, he shall be Suspended from the execution of his Office, until he cause the same to be accordingly done: and the said Tables being once set up, if he shall at any time remove or suffer the same to be removed, hidden or any way hindered from sight, contrary to the true meaning of this Constitution, he shall for every such offence be Suspended from the exercice of his Office for the space of six months.

## CXXXVII.

The whole Fees for shewing Letters of Orders, and other Licences, due but once in every Bishops time.

FOrasmuch as a chief and principal cause and use of Visitation is, that the Bishop, Archdeacon or other assigned to Visit, may get some good knowledge of the State, Sufficiency and Ability of the Clergy, and other persons whom they are to Visit: We think it convenient, that every Parson, Vicar, Curate, Schoolmaster, or other person Licensed whatsoever, do at the Bishops first Visitation, or at the next Visitation after his Admission, shew and exhibit unto him his Letters of Orders, Institution and Induction, and all other his Dispensations, Licences or Faculties whatsoever, to be by the said Bishop either allowed, or (if there be just cause) disallowed and rejected: and being by him approved, to be, as the custom is, signed by the Register; and that the whole Fees accustomed to be paid in the Visitations in respect of the premisses, be paid only once in the whole time of every Bishop, and afterwards, but half of the said accustomed Fees, in every other Visitation during the said Bishops continuance.

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## Apparitors.

## CXXXVIII.

The number of Apparitors restrained.

FOrasmuch as we are desirous to redress such abuses and aggrievances as are said to grow by Somners or Apparitors; We think it meet that the multitude of Apparitors be (as much as is possible) abridged or restrained: Wherefore we decree and ordain, That no Bishop or Archdea-

con, or their Vicars or Officials, or other inferiour Ordinaries, shall depute or have more Apparitors to serve in their Jurisdictions respectively, then either they or their predecessors were accustomed to have thirty years before the publishing of these our present Constitutions. All which Apparitors shall by themselves faithfully execute their Offices, neither shall they by any colour or pretence whatsoever cause or suffer their Mandates to be executed by any Messengers or Substitutes, unless it be upon some good cause to be first known and approved by the Ordinary of the place. Moreover, they shall not take upon them the Office of Promoters or Informers for the Court, neither shall they exact more or greater Fees then are in these our Constitutions formerly prescribed. And if either the number of the Apparitors deputed shall exceed the foresaid limitation, or any of the said Apparitors shall offend in any of the premisses, the persons deputing them, if they be Bishops, shall upon admonition of their Superiour, discharge the persons exceeding the number so limited: if inferiour Ordinaries, they shall be Suspended from the execution of their Office until they have dismissed the Apparitors by them so deputed, and the parties themselves so deputed shall for ever be removed from the Office of Apparitors: and if being so removed, they desist not from the exercice of their said Offices, let them be punished by Ecclesiastical censures as persons contumacious. Provided, that if upon experience the number of the said Apparitors be too great in any Dioces in the judgment of the Archbishop of Canterbury for the time being, they shall by him be so abridged as he shall think meet and convenient.

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## Authority of Synods.

### CXXXIX.

A National Synod the Church Representative.

Whosoever shall hereafter affirm, that the sacred Synod of this Nation in the Name of Christ, and by the Kings Authority assembled, is not the true Church of England by representation, let him be Excommunicated, and not restored until he repent and publickly revoke that his wicked Error.

CXL.

## CXL.

Synods conclude as well the abſent as the preſent.

WHoſoever ſhall affirm, That no manner of perſon either of the Clergy or Laity, not being themſelves particularly aſſembled in the ſaid ſacred Synod, are to be ſubject to the Decrees thereof in cauſes Eccleſiaſtical (made and ratified by the Kings Majeſties ſupream Authority) as not having given their voices unto them; let him be Excommunicated, and not reſtored until he repent and publickly revoke that his wicked Error.

## CXLI.

Depravers of the Synod cenſured.

WHoſoever ſhall hereafter affirm, That the ſacred Synod aſſembled as aforeſaid, was a company of ſuch perſons as did conſpire together againſt godly and religious profeſſors of the Goſpel: and that therefore both they and their proceedings in making of Canons and Conſtitutions in cauſes Eccleſiaſtical by the Kings authority as aforeſaid, ought to be deſpiſed and contemned, the ſame being ratified, confirmed and enjoyned by the ſaid Regal Power, Supremacy and Authority: let them be Excommunicated, and not reſtored until they repent and publickly revoke that their wicked Error.

*E of our Princely inclination, and Royal care for the maintenance of the present Estate and Government of the Church of* England, *by the Laws of this our Realm now settled and established, having diligently, with great contentment and comfort, read and considered of all these their said Canons, Orders, Ordinances, and Constitutions agreed upon, as is before expressed; and finding the same such, as We are perswaded will be very profitable, not onely to our Clergie, but to the whole Church of this our Kingdom, and to all the true members of it, (if they be well observed) Have therefore for Us, our Heirs and lawful Successors, of our especial Grace, certain Knowledge, and meer Motion given, and by these presents do give our Royal Assent, according to the form of the said Statute or Act of Parliament aforesaid, to all and every of the said Canons, Orders, Ordinances and Constitutions, and to all and every thing in them contained, as they are before written.*

*And furthermore, We do not onely by our said Prerogative Royal, and supream Authority in Causes Ecclesiastical, ratifie, confirm, and establish by these our Letters Patents, the said Canons, Orders, Ordinances and Constitutions, and all and every thing in them contained, as is aforesaid; but do likewise propound, publish, and straightly enjoyn and command by our said Authority, and by these our Letters Patents, the same to be diligently observed, executed, and equally kept by all our loving Subjects of this our Kingdom, both within the Province of* Canterby *and* York, *in all points wherein they do or may concern every*

*or any of them according to this our will and pelasure hereby ſignified and expreſſed: and that likewiſe for the better obſervation of them, every Miniſter, by what Name or Title ſoever he be called, ſhall in the Pariſh Church or Chappel where he hath charge, read all the ſaid Canons, Orders, Ordinances and Conſtitutions once every year, upon ſome Sundays or Holy days, in the afternoon before Divine Service, dividing the ſame in ſuch ſort, as that the one half may be read one day, and the other another day: the Book of the ſaid Canons to be provided at the charge of the Pariſh betwixt this and the Feaſt of the Nativity of our Lord God next enſuing: Straightly charging and commanding all Archbiſhops, Biſhops, and all other that exerciſe any Eccleſiaſtical Juriſdiction within this Realm, every man in his place, to ſee, and procure (ſo much as in them lieth) all and every of the ſame Canons, Orders, Ordinances and Conſtitutions to be in all points duly obſerved, not ſparing to execute the Penalties in them ſeverally mentioned, upon any that ſhall wittingly or wilfully break, or neglect to obſerve the ſame, as they tender the Honour of God, the Peace of the Church, the Tranquillity of the Kingdom, and their duties and ſervice to Us their King and Sovereign.*

In Witneſs, &c.

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FINIS.

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# ARTICLES

Agreed upon by the

ARCHBISHOPS and BISHOPS

Of both Provinces, and the whole

*CLERGY,*

In the Convocation holden at *LONDON* in the Year 1562.

For the avoiding of Diverſities of Opinions, and for the ſtabliſhing of Conſent touching True *RELIGION.*

Reprinted by His Majeſties Commandment, with His Royal Declaration prefixed thereunto.

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*LONDON,*

Printed by the Aſſigns of *John Bill, Thomas Newcomb,* and *Henry Hills,* Printers to the Kings moſt Excellent Majeſty. 1681.

# *His Majesties Declaration.*

BEing by Gods Ordinance, according to Our just Title, *Defender of the Faith, and Supreme Governour of the Church within these Our Dominions*, We hold it most agreeable to this Our Kingly Office, and Our own Religious zeal, to conserve and maintain the Church committed to our charge, in the unity of true Religion, and in the bond of peace: and not to suffer unnecessary Disputations, Altercations, or Questions to be raised, which may nourish Faction both in the Church and Common-wealth. We have therefore upon mature deliberation, and with the advice of so many of our Bishops as might conveniently be called together, thought fit to make this Declaration following.

That the Articles of the Church of *England* (which have been allowed and authorized heretofore, and which Our Clergy generally have subscribed unto) do contain the true Doctrine of the Church of *England*, agreeable to Gods Word: which We do therefore ratifie and confirm, requiring all Our loving Subjects to continue in the uniform profession thereof, and prohibiting the least difference from the said Articles, which to that end We command to be new printed, and this Our Declaration to be published therewith.

That We are supreme Governour of the Church of *England*: And that if any Difference arise about the external policy, concerning *Injunctions*, *Canons*, or other *Constitutions* whatsoever thereto belonging, the Clergy in their Convocation is to order and settle them, having first obtained leave under Our Broad Seal so to do: and We approving their said Ordinances and Constitutions,

providing that none be made contrary to the Laws and Customs of the Land.

That out of Our Princely care, that the Church-men may do the work which is proper unto them, the Bishops and Clergy, from time to time in Convocation, upon their humble desire shall have Licence under our Broad Seal, to deliberate of, and to do all such things, as being made plain by them, and assented unto by Us, shall concern the settled continuance of the Doctrine and Discipline of the Church of *England* now established; from which We will not endure any varying, or departing in the least degree.

That for the present, though some Differences have been ill raised, yet We take comfort in this, that all Clergy-men within our Realm, have always most willingly subscribed to the Articles established; which is an argument to Us, that they all agree in the true usual, literal meaning of the said Articles, and that even in those curious Points in which the present Differences lie, men of all sorts take the Articles of the Church of *England* to be for them; which is an argument again, that none of them intend any desertion of the Articles established.

That therefore in these both curious and unhappy Differences, which have for so many hundred years, in different Times and Places exercised the Church of *Christ*, We will that all further curious search be laid aside, and these Disputes shut up in Gods promises, as they be generally set forth to us in the holy Scriptures; and the general meaning of the Articles of the Church of *England* according to them. And that no man hereafter shall either Print or Preach, to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof; and shall not put his own Sence or Comment to be the meaning of the Article, but shall take it in the Literal and Grammatical Sence.

That if any publick Reader in either Our Universities, or any Head or Master of a Colledge, or any other person re-

reſpectively in either of them, ſhall affix any new Sence to any Article, or ſhall publickly read, determine or hold any publick Diſputation, or ſuffer any ſuch to be held either way, in either the Univerſities or Colledges reſpectively; or if any Divine in the Univerſities ſhall Preach or Print any thing either way, other then is already eſtabliſhed in Convocation with our Royal Aſſent: he, or they the Offenders, ſhall be liable to Our Diſpleaſure, and the Churches Cenſure in Our Commiſſion Eccleſiaſtical, as well as any other: And We will ſee there ſhall be due execution upon them.

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ARTICLES

# ARTICLES OF RELIGION.

1.

Of Faith in the Holy Trinity.

THere is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the maker and preserver of all things both visible and invisible. And in unity of this Godhead there be three persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

2.

Of the Word or Son of God, which was made very man.

THe Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God of one substance with the Father, took mans nature in the Womb of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were joyned together in one person, never to be divided,

divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

3.

Of the going down of Christ into Hell.

AS Christ died for us, and was buried: so also is it to be believed, that he went down into hell.

4.

Of the Resurrection of Christ.

CHrist did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of mans nature, wherewith he ascended into heaven, and there sitteth, until he return to judge all men at the last day.

5.

Of the Holy Ghost.

THe Holy Ghost, proceeding from the Father and the Son, is of one Substance, Majesty and Glory, with the Father and the Son, very and eternal God.

6.

Of the sufficiency of the holy Scriptures for salvation.

HOly Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation. In the name of the holy Scripture, we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

¶ Of

## ¶ *Of the Names and Number of the Canonical* BOOKS.

Geneſis.
Exodus.
Leviticus.
Numeri.
Deuteronomium.
Joſue.
Judges.
Ruth.
The 1. Book of Samuel,
The 2. Book of Samuel.
The 1. Book of Kings.
The 2. Book of Kings.
The 1. Book of Chronicles.
The 2. Book of Chronicles.
The 1. Book of Eſdras.
The 2. Book of Eſdras.
The Book of Heſter.
The Book of Job.
The Pſalms.
The Proverbs.
Eccleſiaſtes, or Preacher.
Cantica, or Songs of Solomon.
4 Prophets the greater.
12 Prophets the leſs.

**And the other Books (as Hierome ſaith) the Church doth read for example of life and inſtruction of manners; but yet doth it not apply them to eſtabliſh any Doctrine; Such are theſe following.**

The 3. Book of Eſdras.
The 4. Book of Eſdras.
The Book of Tobias.
The Book of Judeth.
The reſt of the Book of Heſter.
The Book of Wiſdom.
Jeſus the ſon of Sirach.
Baruch the prophet.
The Song of the three Childr.
The Story of Suſanna.
Of Bel and the Dragon.
The Prayer of Manaſſes.
The 1. Book of Maccabees.
The 2. Book of Maccabees.

**All the Books of the New Teſtament, as they are commonly received, we do receive and account them Canonical.**

7.

Of the Old Teſtament.

**THe Old Teſtament is not contrary to the New: for both in the Old and New Teſtament, everlaſting**

lasting life is offered to mankind by Christ, who is the onely Mediator between God and man, being both God and man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the civil Precepts thereof ought of necessity to be received in any Common-wealth: yet notwithstanding, no Christian man whatsoever, is free from the obedience of the Commandments which are called Moral.

8.

Of the three Creeds.

THe three Creeds, Nice Creed, Athanasius Creed, and that which is commonly called the Apostles Creed, ought throughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.

9.

Of original Birth or Sin.

ORiginal Sin standeth not in the following of Adam (as the Pelagians do vainly talk) but it is the fault and corruption of the nature of every man, that naturally is ingendred of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth Gods wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated, whereby the lust of the flesh, called in Greek, φρόνημα σαρκὸς, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the Law of God. And although there is no condemnation for them

that believe and are baptized, yet the Apostle doth confess, That concupiscence and lust hath of it self the nature of sin.

10.

Of Free-will.

THe condition of man after the fall of Adam, is such, That he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will.

11.

Of the Justification of man.

WE are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works, or deservings. Wherefore, that we are justified by faith only, is a most wholsom Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

12.

Of good Works.

ALbeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of Gods judgment, yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith, insomuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit.

13. Of

13.

Of Works before Justification.

WOrks done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of Faith in Jesu Christ, neither do they make men meet to receive grace, or (as the Schoolauthors say) deserve grace of congruity: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

14.

Of Works of Supererogation.

VOluntary Works besides, over and above Gods Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety. For by them men do declare, That they do not only render unto God as much as they are bound to do, but that they do more for his sake, then of bounden duty is required: Whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

15.

Of Christ alone without sin.

CHrist in the truth of our nature, was made like unto us in all things (sin onely except) from which he was clearly void, both in his flesh, and in spirit. He came to be a Lamb without spot, who by sacrifice of himself once made, should take away the sins of the world: and sin (as St. John saith) was not in him. But all we the rest (although baptized, and born again in Christ) yet offend in many things, and if we say we have no sin, we deceive our selves, and the truth is not in us.

16.

Of Sin after Baptism.

NOt every deadly sin willingly committed after Baptism, is sin against the holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God (we may) arise again, and amend our lives. And therefore they are to be condemned, which say they can no more sin as long as they live here, to deny the place of forgivenels to such as truly repent.

17.

Of Predestination and Election.

PRedestination to life, is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly Decreed by his Counsel, secret to us, to deliver from curse and damnation, those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God, be called according to Gods purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only begotten Son Jesus Christ: they walk religiously in good works, and at length by Gods mercy they attain to everlasting felicity.

As the godly consideration of Predestination and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and

and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of Gods Predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into wretchlesnes of most unclean living, no less perilous then desperation.

Furthermore, we must receive Gods promises in such wise as they be generally set forth to us in holy Scripture: and in our doings, that will of God is to be followed, which we have expressly declared unto us in the Word of God.

18.

Of obtaining eternal Salvation only by the Name of Christ.

They also are to be had accursed, that presume to say, that every man shall be saved by the law or Sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature. For holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved.

19.

Of the Church.

The visible Church of Christ is a Congregation of faithful men, in the which the pure Word of God is Preached, and the Sacraments be duly Ministred, according to Christs Ordinance, in all those things that of necessity are requisite to the same.

As the Church of Hierusalem, Alexandria, and Antioch have erred: So also the Church of Rome hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

20. Of

20.

Of the Authority of the Church.

The Church hath power to decree Rites or Ceremonies, and Authority in Controversies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to Gods Word written, neither may it so Expound one place of Scripture, that it be repugnant to another. Wherefore although the Church be a witness and a Keeper of holy Writ, yet as it ought not to Decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of salvation.

21.

Of the Authority of General Councels.

General Councels may not be gathered together without the Commandment and Will of Princes. And when they be gathered together (forasmuch as they be an Assembly of men, whereof all be not governed with the Spirit and Word of God) they may err, and sometime have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

22.

Of Purgatory.

The Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images, as of Reliques, and also Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

23. Of

Of ministring in the Congregation.

IT is not lawfull for any man to take upon him the Office of publick Preaching, or Ministring the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called, and sent, which be chosen and called to this Work by men who have publick Authority given unto them in the Congregation, to call and send Ministers into the Lords Vineyard.

24.

Of speaking in the Congregation, in such a Tongue as the people understandeth.

IT is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have publick Prayer in the Church, or to Minister the Sacraments in a Tongue not understanded of the People.

25.

Of the Sacrament.

SAcraments ordained of Christ, be not onely badges or tokens of Christian mens Profession: but rather they be certain sure witnesses, and effectual signs of Grace, and Gods good will towards us, by the which he doth work invisibly in us, and doth not onely quicken, but also strengthen and confirm our faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown

grown, partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures: but yet have not like nature of Sacraments with Baptism and the Lords Supper, for that they have not any visible Sign or Ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in those only they have a wholsom effect or operation: but they that receive them unworthily, purchase to themselves damnation, as S. Paul saith.

26.

Of the unworthiness of the Ministers, which hinder not the effects of the Sacraments.

ALthough in the visible Church the evil be ever mingled with the good, and sometime the evil have chief authority in the ministration of the Word and Sacraments: yet forasmuch as they do not the same in their own name, but in Christs, and do minister by his Commission and Authority, we may use their Ministry, both in hearing the Word of God, and in the receiving of the Sacraments. Neither is the effect of Christs Ordinance taken away by their wickedness, nor the grace of Gods gifts diminished from such, as by faith, and rightly do receive the Sacraments ministred unto them, which be effectual, because of Christs Institution and Promise, although they be ministred by evil men.

Nevertheless, it appertaineth to the Discipline of the Church, that enquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences: and finally being found guilty, by just judgment be deposed.

27. Of

27.

Of Baptiſm.

BAptiſm is not onely a Sign of Profeſſion, and Mark of Difference, whereby Chriſtian men are diſcerned from others that be not Chriſtened: but it is alſo a Sign of Regeneration or New Birth, whereby, as by an Inſtrument, they that receive Baptiſm rightly, are grafted into the Church: the promiſes of the forgiveneſs of ſin, and of our adoption to be the Sons of God, by the holy Ghoſt, are viſibly ſigned and ſealed: faith is confirmed, and grace increaſed by vertue of Prayer unto God. The Baptiſm of young Children is in any wiſe to be retained in the Church, as moſt agreeable with the Inſtitution of Chriſt.

28.

Of the Lords Supper.

THe Supper of the Lord is not only a ſign of the love that Chriſtians ought to have among themſelves one to another: but rather it is a Sacrament of our redemption by Chriſts death: Inſomuch that to ſuch as rightly, worthily, and with faith receive the ſame, the Bread which we break, is a partaking of the Body of Chriſt: and likewiſe the Cup of bleſſing, is a partaking of the Bloud of Chriſt.

Tranſubſtantiation (or the change of the ſubſtance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ: but it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occaſion to many ſuperſtitions.

The Body of Chriſt is given, taken, and eaten in the Supper onely after an heavenly and ſpiritual manner. And the mean whereby the Body of Chriſt is received and eaten in the Supper, is Faith.

The Sacrament of the Lords Supper was not by Christs ordinance reserved, carried about, lifted up, or worshipped.

29.

Of the wicked which eat not the Body of Christ in the use of the Lords Supper.

The wicked and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as St. Augustine saith) the Sacrament of the Body and Bloud of Christ: yet in no wise are they partakers of Christ, but rather to their condemnation do eat and drink the Sign or Sacrament of so great a thing.

30.

Of both kinds.

The Cup of the Lord is not to be denied to the Lay-people: For both the parts of the Lords Sacrament, by Christs ordinance and commandment, ought to be ministred to all Christian men alike.

31.

Of the one Oblation of Christ finished upon the Cross.

The Offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin, but that alone. Wherefore the Sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

32.

Of the Marriage of Priests.

Bishops, Priests, and Deacons, are not commanded by Gods Law, either to vow the estate of single life, or to abstain from Marriage: There-

fore

fore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

33.

Of Excommunicate persons, how they are to be avoided.

That person which by open denunciation of the Church, is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publicane, until he be openly reconciled by Penance, and received into the Church by a Judge that hath authority thereunto.

34.

Of the Traditions of the Church.

It is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversity of Countreys, Times, and mens Manners, so that nothing be ordained against Gods Word. Whosoever through his private judgement, willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common Authority, ought to be rebuked openly, (that other may fear to do the like) as he that offendeth against the Common Order of the Church, and hurteth the Authority of the Magistrate, and woundeth the Consciences of the weak Brethren.

Every particular or National Church, hath authority to Ordain, change, and abolish Ceremonies or Rites of the Church, ordained onely by mans authority, so that all things be done to edifying.

35.

## Of Homilies.

**The second Book of Homilies, the several Titles whereof we have joyned under this Article, doth contain a godly and wholsom Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understanded of the People.**

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### ¶ *Of the Names of the Homilies.*

1 OF the right use of the Church.
2 Against peril of Idolatry.
3 Of repairing and keeping clean of Churches.
4 Of good works, first of Fasting.
5 Against Gluttony and Drunkenness.
6 Against excess of Apparel.
7 Of Prayer.
8 Of the place and time of Prayer.
9 That Common Prayers and Sacraments ought to be ministred in a known Tongue.
10 Of the reverent estimation of Gods Word.
11 Of Alms-doing.
12 Of the Nativity of Christ.
13 Of the Passion of Christ.
14 Of the Resurrection of Christ.
15 Of the worthy receiving of the Sacrament of the Body and Bloud of Christ.
16 Of the Gifts of the holy Ghost.
17 For the Rogation days.

18 Of the ſtate of Matrimony.
19 Of Repentance.
20 Againſt Idleneſs.
21 Againſt Rebellion.

36.

Of Conſecration of Biſhops and Miniſters.

THe Book of Conſecration of Archbiſhops and Biſhops, and Ordering of Prieſts and Deacons, lately ſet forth in the time of Edward the Sixth, and confirmed at the ſame time by Authority of Parliament, doth contain all things neceſſary to ſuch Conſecration and Ordering: neither hath it any thing that of it ſelf is ſuperſtitious and ungodly. And therefore whoſoever are Conſecrated, or Ordered according to the Rites of that Book, ſince the Second year of the aforenamed King Edward, unto this time, or hereafter ſhall be Conſecrated or Ordered according to the ſame Rites, we decree all ſuch to be rightly, orderly, and lawfully Conſecrated and Ordered.

37.

Of the Civil Magiſtrates.

THe Queens Majeſty hath the chief Power in this Realm of England, and other her Dominions, unto whom the chief Government of all Eſtates of this Realm, whether they be Eccleſiaſtical or Civil, in all Cauſes doth appertain, and is not, nor ought to be ſubject to any Foreign Jurisdiction.

Where we attribute to the Queens Majeſty the chief Government, by which Titles we underſtand the minds of ſome ſlanderous folks to be offended: we give not to our Princes the Miniſtring either of Gods Word, or of the Sacraments, the which thing the Injunctions alſo lately ſet forth by Elizabeth our

our Queen do moſt plainly teſtifie: but that onely Prerogative which we ſee to have been given always to all godly Princes in holy Scriptures by God himſelf, that is, that they ſhould rule all Eſtates and Degrees committed to their charge by God, whether they be Eccleſiaſtical or Temporal, and reſtrain with the Civil Sword the ſtubborn and evil doers.

The Biſhop of Rome hath no Jurisdiction in this Realm of England.

The Laws of the Realm may puniſh Chriſtian men with death for haynous and grievous Offences.

It is lawful for Chriſtian men, at the commandment of the Magiſtrate, to wear Weapons, and ſerve in the Wars.

38.

Of Chriſtian mens Goods, which are not common.

The Riches and Goods of Chriſtians are not common, as touching the Right, Title, and Poſſeſſion of the ſame, as certain Anabaptiſts do falſly boaſt. Notwithſtanding, every man ought of ſuch things as he poſſeſſeth, liberally to give Alms to the Poor, according to his ability.

39.

Of a Chriſtian mans Oath.

As we confeſs that vain and raſh ſwearing is forbidden Chriſtian men by our Lord Jeſus Chriſt, and James his Apoſtle: So we judge that Chriſtian Religion doth not prohibit, but that a man may ſwear when the Magiſtrate requireth, in a cauſe of faith and charity, ſo it be done according to the Prophets teaching, in juſtice, judgment, and truth.

40. The

40.

The Ratification.

THis Book of Articles before rehearſed, is again approved, and allowed to be holden and executed within the Realm, by the aſſent and conſent of our Sovereign Lady *ELIZABETH*, by the Grace of God, of *England*, *France*, and *Ireland* Queen, Defender of the Faith, *&c.* Which Articles were deliberately read, and confirmed again by the Subſcription of the hand of the Archbiſhop and Biſhops of the Upper Houſe, and by the Subſcription of the whole Clergy of the Nether Houſe in their Convocation, in the Year of our Lord, 1571.

# THE TABLE.


1 *OF faith in the Trinity.*
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3 *Of his going down into Hell.*
4 *Of his reſurrection.*
5 *Of the holy Ghoſt.*
6 *Of the ſufficiency of the Scripture.*
7 *Of the Old Teſtament.*
8 *Of the three Creeds.*
9 *Of Original Sin.*
10 *Of Free-will.*
11 *Of Juſtification.*
12 *Of good Works.*
13 *Of Works before Juſtification.*
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15 *Of Chriſt alone without ſin.*
16 *Of ſin after Baptiſm.*
17 *Of Predeſtination and Election.*

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39 Of a Chriſtian mans Oath.
The Ratification.

FINIS.

1737 Churching of Wimm

Elin Lammeman Churched +
Catharu Stephenson Churched
April 1717
Mary Coupland was
May the 1